THE PETITION AND ARTICLES EXHIBITED IN PARLIAMENT Against Dr FVLLER, DEANE Of ELY, AND Vicar of S. Gilés Crip[illegible]le-gate.

WITH

THE PETITION

Exhibited in Parliament against *Timothy Hutton*, Curate of the said Parish, By the Parishioners of Saint Giles.

Wherein are discovered many Popish Innovations, and disservice to the Church, and placing such to officiate, who preferre the Play-house and the Taverne before the performance of their Office in the Church, as may appeare by the said Articles.

LONDON. Printed 1641.

MVSEVM
BRITAN
NICVM

TO THE

HONOVRABLE

THE

Knights. Citizens. and Burgeſſes,

Now aſſembled in PARLIAMENT.

The humble Petition of divers of the Pariſhioners of St. Giles Cripple-gate, *London.*

HUMBLY SHEWING,

THat the ſaid Pariſh is very great, conſiſting of 40000 ſoules, or thereabouts, having no conſtant Preaching Miniſter amongſt them, although the Living be worth ſeven hundred pounds, *per annum*, to the preſent incumbent *William Fuller* Dr. in Divinity, who being a Popiſh Innovator, broacheth very pernitious & dangerous Doctrines, imployeth to officiate for him, men ſcandalous in life, & by a ſelected veſtry fit for his turne, doth grievouſly oppreſſe the ſaid *Pariſhioners*: as will further appeare by the Schedule of Articles hereunto annexed.

May it therefore pleaſe this Honourable Houſe, to take into conſideration theſe Premiſes, with the ſeverall Articles *annexed, and to grant ſuch reliefe herein, as to your great wiſedomes ſhall ſeeme moſt meet.*

And your Petitioners ſhall pray, &c.

THE

ARTICLES

EXHIBITED

In Parliament against Dr. Fuller

Vicar of St. Giles Cripple-Gate.

THe said Dr. Fuller in the Petition before mentioned, hath Pluralities of livings, and thereby is a *Non-Resident*, allowing no Sermons on the Lords day in the afternoone for many moneths together, and if any at all, one but scandalous livers have usually supplyed the place.

2. He useth superstitious cringing and bowing to the Communion table, and the name Jesus, holding such a venerable esteeme of the Rayles about the Table; that he hath caused divers persons for resting thereon in Sermon time, to bee violently thrust out of the church, to the great disturbance of the *Congregation*, but slubbereth over the Sacrament of Baptisme when the *Congregation* is appointed to sing a psalme: so that they cannot mind the duty to joyne with them in prayer.

3 He hath caused the new *Canons* with the Oath to be published in our church, urging obedience ther-

thereunto, saying, we have been faine to establish the Kings regall power, and wee have taken great paines to establish this for you, hee being then a convocation man.

4 He hath published in the pulpit, that all our estates are at the *Kings* disposing, and that there is no difference betweene our church of *England*, and the church of *Rome*, in matter of substance, but in circumstance onely, which might easily bee reconciled.

5 He hath affirmed in his Sermon, since the Arch-bishops imprisonment, that there were divers who sought the life of the Arch-bishop, but if they did obtain it, God would require his blood at their hands.

6 The said Dr. hath causelesly sued and excommunicated divers poore parishioners, for that they refused to pay his pretended dues left unpaid by the former Inhabitants in their houses, enforcing them to sell their household stuff to pay the same.

7 The said *Dr.* and his Substitutes have exacted divers summes of money for Burials & otherwise, refusing to officiate in cases of necessity, without composition before hand, forcing thereby the Parishioners to bury the dead themselves, & to keep their children unbaptized halfe a yeare together.

8 The said Dr. by his conclave or selected Vestry, exerciseth tyranny over the estates and liberties of the said Parishioners, by injurious taxing, and levying divers summes of money, easing themselves, and burd'ning others therein, disposing of the principall Officers at their pleasure, preferring

friends and Allyes (though ſcandalous in life) and keeping out godly & well-affected perſons, under the name of Puritan's.

9 The ſaid Dr. *Fuller* hath ſo ill provided for this ſo great a Pariſh, that beſides much other diſſervice: there having certaine Pariſhioners attended to ſee the chriſtian buriall of a dead corps, could neither find the ſaid Doctor or his Curate, though having notice before thereof: after that alſo, another Corps, then a third, all attending in the church yard, And at the laſt; hearing that Timothy Hutton his *Curate*, was at the *Fortune* to ſee a *Play*, they ſent to deſire him, to officiate for the three corps: but hee would by no meanes come; then they ſent a ſecond, and a third time alſo, certifying how long they had there waited: yet would the ſaid Timothy Hutton by no meanes come, untill ſuch time that the play was ended.

10 The ſaid Doctor Fuller hath ſo oppreſt the ſaid pariſh, by profane and ungodly perſons, to officiate for him, as have given very ill examples, & of dangerous conſequent to evill-affected people in the pariſh, as the ſaid Timothy Hutton; who hath from his pulpit repaired to the *taverne* on the Lords day, *and there drinking uncivilly*, danced and ſung moſt profaine, & *ungodly ſongs, & dances*, to the ſhame and diſgrace of Religion, and to the griefe of many Godly people, who tooke Notice thereof.

THE

THE HUMBLE

PETITION

Of divers of the *Parishioners* of St. *Giles Cripple-Gate*, *London*, against Timothy Hutton Curate.

Humbly shewing,

THat on *Thursday*, being the 15. day of *October* 1641. at ten of the clock in the morning, *John Sedgwick*, Batchelor in Divinity, an Orthodox Minister of the Church of *England*, together with a Congregation of about foure hundred persons, all Parishioners of St. *Giles Cripplegate*, *London*; waited at the Church doore of St. Giles aforesaid, expecting the opening of the church doores, for the continuance of a weekly Lecture there; begun that day sevennight by the said Mr. *Sedgwick*, according to an Order of the said House dated the viij. day of September last. And after one houres attendance in the raine, they were compelled to depart from the church door, being kept out, by the command of *William Fuller*, vicar there, *Timothy Hutton* his Curate, *Thomas Baugh*, *Godfrey Holmes*, *Samuel Taylor*, *Ionathan Goldsmith*, Church-wardens, *Richard Harwood*, and *William Guly*, *Sextons*, all Agents for the said vicar, *Iames Audrewes*, and *Hutchins*, pretended *Clarkes* of

the

the ſaid Pariſh: all enemies to the Reformation intended, and diſturbers of the peace of the ſaid *Congregation*.

This deboiſt Curate was taken out of the kennell drunk, at midnight, in a moſt lamentable caſe, & was forced by a Juſtice of peace not long ſince, to pay 2 ſhillinge for ſwearing of two Oaths. His freſheſt Deploit was at a late Annuall Feaſt: whereunto being ſent to invite a Noble Pariſhioner, who gave him 20 s. to carry the Stewards, to helpe beare their Charge and expences, He delivered onely ten ſhillings to them, and reſerved the reſt of the money to himſelfe; which knaviſh pranke being afterwards diſcovered, occaſioned theſe following verſes.

WHy how now Hutton, *art thou growne ſo poore,*
That thou eſteem'ſt thy credit worth no more
Then halfe a piece: me thinkes it is very ſtrange,
That one of your Profeſſion ſhould exchange
Plaine dealing, for to get a little pelfe;
Sure you were drunke, at leaſt were not your ſelfe:
When as you went t'intreate that Noble Gueſt,
Unto your Pariſh-Cockneyes yearely Feaſt,
A buſineſſe wherewith any Porter might,
Have bin entruſted, and have dealt upright.
Yet you a Pulpetiere, *the more's the pitty,*
Wee have too many ſuch within the Citie:
But I'le forbeare, and ſo conclude in few words,
Wiſhing the Cockney *s to get better Stewards;*
For thou art baſe, conſider of't Hutton,
Thy Credit henceforth, is not worth a Button.

FINIS.

2

THE LAST NEVVES FROM IRELAND BEING A RELATION

of the Hoſtile and bloody proceedings of the Rebellious Papiſts there, at this preſent.

VVherein is declared the many, great, and cruell outrages committed by them, both with fire and Sword againſt the *Proteſtants*, in ſeverall parts of that Kingdome.

Alſo the names of the Townes and Caſtles, they have ſurprized, taken, and burnt.

With a full Diſcoverie of their Trayterous and wicked intentions.

Related in a Letter, and dated at *Dublin*, *October*, 27. 1641. And read in Parliament here, *Novemb.* 5, 1641.

LONDON, Printed for JOHN THOMAS, 1641.

PRINCETON THEOLOGICAL SEMINARY

THE
Bloody Proceedings of the *Friſh* Rebels, related in a Letter, dated at *Dublin* the 27. of *Octob.* 1641.

THere was on Friday laſt a cruell plot of Treaſon diſcovered, as great as the Gun-powder Treaſon, my Lord *Matquers*, and divers others taken and impriſoned in the Caſtle of *Dublin*, my Lord *Lenricole* came to this Town on Munday night, and is ſuſpected, he is privately layd for, They plotted to ſurpriſe the Caſtle of *Dublin* on Sunday laſt in the evening at Prayer time; and to have killed the Warders and poſſeſſed themſelves of the Kings ſtore, and then to have maſtered the *Engliſh*, but God prevented their bloody intentions, the Rebels have done much hurt in the North parts of *Ireland*, they have burned *Armagh*, *Longnall*, the *Newery*, and ſeeke to make away my Lord *Marre*, but he eſcaped them to *Tredath*, they have burned *Dundalke*, they Maſſacre the *Engliſh* in thoſe parts, men, women, and children, my

Lord *Blaney* fled to this Towne, but they have taken his Caſtles and all that belong to him, with his Lady and children, this City is all up in Armes, and all from 16. to 60. are warned to be in readineſſe, there was two Merchants in *Chriſts Church-yard* killed by the Rebels, laſt Munday Mr. *Champion* and Mr. *Haymard*. I heare to day that the Lord *Burlaſſes* Troope will bring twelve of the Rebels that they have taken, The *Newery* is taken and *Dundalke* is beaten downe, they have lately killed one Mr. *Iremonger*, Attorney of the Kings Bench, *Belterbat* is taken for certaine, all being inhabited with *Engliſh*, they yeelded upon compoſition, the Rebels are 5000 ſtrong, whereof 2000 are armed with the Armes they tooke forth of the *Newery*.

A

True and perfect Relation how this bloody and damnable Conspiracy was first discovered.

THe Execution of their bloody Tragedy intended against the Protestants, both in *Dublin*, and other parts of the Kingdome, should have bin on Saturday, but by Gods great mercy & goodnesse, their Hellish and damnable intention was brought to light, being discovered on Friday night, by Sir *John Clotworthies* man, on Sunday after there was a great confusion in the City, where was joy mixt with sorrow, for our happy deliverance, yet were we much perplexed & troubled with the feares and terrors of our approaching Enemies, expecting every moment, when the City should be surprised and taken, such is the greatnesse of our feares, that wee take no rest neither day nor night, these disloyall and wicked Rebels, have taken two Castles in the North parts of this Kingdome, besides two other Towns of great strength with much munition in it, and it is thought they still increase in great Multitudes, here is a Lord taken, and divers others of note, to the number of forty, all which are now in Prison, the Lords name is *Maguere*, these Papists or *Rebels* call it a Religious Warre, Ruine and Desolation they threaten to the poore Protestants, for they are ten to one, throughout this Kingdome, so that unlesse the King and Parliament helpe and relieve us, we shall utterly be destroyed and roted out of the Land, GOD in his mercy looke upon us in these great straights and extremities, and deliver us out of the hands of these viperous and blood-thirsty people, who is satisfied with nothing but blood, they increase daily, committing most bloody and wicked outrages, their first intention

was to murder the two chiefe Iuſtices,& all the Privy Counſell that were Proteſtants,likewiſe to ſeaze upon all theKinge Ports, Caſtles, and Magazins whatſoever, and to murder all perſons that ſhould oppoſe them in their intentions and deſignes.

Theſe are their pretences for the taking up of Armes.

1. *To have their Crowne not to be dependant upon England, nor to be a conquered nation.*

2. *To have their Iriſh Lawes eſtabliſhed, and ſuch as ſhould be made hereafter.*

3 *To have free liberty of the exerciſe of Religion. The Lord Matquers is one of the chiefeſt amongſt theſe Trayterous Rebels, and their intention was this.*

1. *To murther the Engliſh and Proteſtants in the Kingdome of Ireland.*

2. *To murder the 2. Lords chiefe Juſtices, & Privy Councell at Dublin.*

3. *To ſeaze upon all the Kings, Caſtles, Forts, and Magazins throughout all the Kingdome of Ireland.*

4. *The City and Caſtle of Dublin, Firſt if they could get the Caſtle, they then would make the City yeild preſently, by ſhooting from the Caſtle the tops of the chimneys to affright them, but if that prevailed not, they would batter downe their houſes about their eares, the Lord chiefe Juſtices and privy Councellors, ſate in Conſultation all night, for the ſafe-guard and ſecurity of the City, and Caſtle of Dublin, and the next morning they apprehended many of theſe Traytors, together with the Lord Matquers, who the day before, had forſaken his Lodgings, and hid himſelfe in a Garret, there were found at his Lodgings great ſtore of ſkaines, Hammers*

and

and Hatchets without halves, the ſame day newes was brought to Dublin, *that ſeverall places and Forts was ſeized upon in* conno, *and* monno, *and in divers other places, many Villages plundered, whereupon* 500 *horſe and* 500 *foote were raiſed to guard the city. and* 100 *put into the Caſtle under the command of Sir* Francis Willoughby, *for the defence and ſafety of the Caſtle.*

This Conſpiracy was firſt revealed to Sir *John Burlacy*, and other Juſtices of the Peace, by one who was ſervant to Sir *John Clotworthy* an Iriſh Knight, and a Parliament man.

It is reported that ſome of theſe Rebels confeſſed they were to have an Army of 7000 men from ſeverall parts of Ireland, which ſhould be all Papiſts and Jeſuites, and to ſurpriſe all the fortes and Caſtles about *Dublin*, and to cut the throates of the chiefeſt Noble-men, Gentry, and others of this Kingdome that then were preſent.

The City of *Dublin* and the Townes and Caſtles adjoyning is in very great danger, they are gathered to a ſtrong head, ſtill approaching neerer unto it, taking Townes and Caſtles in ſeverall Provinces where they fall, plundering all places they come into, the Murders and out-rages daily committed by them, is great and intolerable, the Tyrannicall power they exerciſe upon the poore *Proteſtants*, not to be parrallel'd, amongſt Pagans or Jaſidels, ſo farre doe theſe bloody Miſcreants degenerate from the name of Chriſtians; Thus much have I thought good to informe you of the miſerable eſtate and condition of this Kingdome at this preſent.

FINIS.

FINIS.

THE CONFESSION

Of the faithfull Witneſſe of *Chriſt*, Mr. *John Baſtwick* Doctor of Phyſick. Wherein he doth declare his *Education*, and the grounds of his *Converſion*, and *Conſtancie*, in the true profeſſion of *FAITH*.

With the Reaſons wherefore hee became an Adverſary to our *Biſhops*, whom he proveth to be the *Toes of Antichriſt*, and dangerous *Prelates* to abide in our *Church*

With a *Relation of their great pride, in ſetting the Kings Picture over their Dreſſer in the High Commiſſion Court, with his hat off, and his Crown and Scepter laid downe before their Worſhips, like a Delinquent.*

By IOHN BASTWICK Doctor of Phyſicke.

The lively Effegies of Mr. Iohn Baſtwicke.

Doctor of Phyſicke, and ſufferer under the Prelates.

London printed, and are to bee ſold by H. W. 1641.

The confession of Master Iohn Bastwick *Doctor*
of PHISICK.

Have heard many Sermons at the Court, yet never did I heare any, wherein I saw not the PURITAN brought up, with one scorne or other, and some notorious lyes told of them. So that I wonder not that those poore men are thought so evill of, though a most innocent and harmelesse people as any lives upon the Earth. For when the place of God it selfe, from whence truth should onely sound, is made a Theater of lying and false accusations, no wonder that the Kings Majesty, and Nobles of the Kingdome, have a prejudicate opinion of them they call *Puritans*, when they expect nothing but truth and veritable narrations from that place.

In my yonger dayes (that I may in something relate my own condition) *I was bred in as great a hatred of Puritans*, as any tender yeeres were capable of, as it is well known, and thought those men not worthy to live, yet knew not any of them, (our Country having then scarce two in it) neither was there a Sermon perhaps in halfe a yeere thereabouts, and that read out of a paper booke, and halfe of it commonly was railing against the *Puritans*. But when it pleased God that some of those, that spake evilleſt of them (through surfetting, and exceſſe had brought themselves to languishing sicknesse, and after to Death it selfe) I say, when those men, in their greateſt extremities, chose rather to trust them, yea and to prefer them, before their own brethren and nereſt kinſ-folks, and bequeath their children and Estate into their hands, & then being also demanded

ded the reason of such trust, and confidence in them, whom they had reputed the worst of men before, and most of all traduced, & hated, they then openly declared themselvs, and their opinion of them, saying that they were now dying men, & that it was now time to speak the truth, and that they in their hearts beleeved they were the true servants of the Lord, howsoever despised & contemned in the world and withall they desired that their soules might goe the way that theirs went.

I say, when I saw such a wonderfull change in these men, who were many of them, of knowledge and understanding in all Religions, and some of them travellers and Courtiers, and that now on their death-beds, they should give such an approbation, and so honourable testimony of those men, of whom they had in their prosperity spoke so maliciously, I being then of yeares of discretion, and better able to discerne and judge of things that differ, began more seriously to consider of that matter, and so much the more studious I was, because I had in some sort, seen the vanity of all pleasures, having indeed bin bred in nothing else. The right way then to find blessednes, was my only aym: which through Gods speciall favour and benediction upon my earnest endevors, dayly reading of the Word and holy Scriptures, private duties, godly society, and frequent hearing of the word, which is onely able to save our soules, I found out, to the praise and honour of his name be it spoken. And I then well perceived, looking into the lives and manners of men, that those that were commonly branded with the name of Puritans, were the happiest, and that if any were eternally blessed, they were such of them as squared their lives in sincerity, according to their profession.

And lest that I might through an overweening conceit of some seeming blessednesse in them, be mistaken; I contented not my selfe with home-comparing of men and domesticall experience, but I resolved to seeke out still a more excellent way, if there were any; whereupon I went into forraine Nations, and lived amongst all sorts of men, & in the greatest Princes Courts conversing among all ranks and orders of them, and that many years, and amongst all professions, Courtiers, Souldiers, Schollers, Citizens, Marchants, and among all

ſects,of factions,and religions,& examining all thoſe in the ballance of judgment,I found none in life and death happy,and truely comfortable,but thoſe that are branded with the name of *Puritans*,or at leaſt thoſe that live and dye in their Faith.And for my own particular,to ſpeake now my Conſcience, I had rather goe the way of the meaneſt *Puritans*, that live and dye according to their profeſſion,then of the greateſt Prelates that ever lived upon the earth; & this I ſpeak in the preſence of God; for of the ones happineſſe I am as ſure, as the Word of God is ſure, & of the others I can promiſe nothing he living in Rebellion to God all the dayes of his life,and his Repentance not knowne unto me.

And notwithſtanding,I ſay,all this,that theſe are ſuch an holy people: yet are they made but the off-ſcouring of the world,& of all things,and brought upon every Stage,and into the Pulpit, as fitteſt for ludibry by the Players,Prieſts, and Prelates, yea and in their Courts it is enough to ruine a mans cauſe, if his Adverſary can but taint him with the name of a Puritan; but moſt eſpecially are they vilely abuſed by the *Prieſts and Prelates* in their pulpits.

Now I ſay,if it be lawfull in them,to make playes of honeſt men, and to faine what they pleaſe againſt them: I pray let it be lawfull in me,in meriment to ſpeak the truth of them,which as near as I can I will not tranſgreſſe.If ſome ſhall ſay,they have not ſo great trains nor ſo much adoe in their marching; I affirme,that at all times,*they goe more like Princes,then humble Miniſters of Chriſt, and the Apoſtles Succeſſors*,of whom we never read, they came ever in Coach or on horſeback, but when *Paul was mounted by authority*; or that they had ever a ſervant to attend them, much leſſe ſuch pompe and State: and yet one of them converted more ſoules in one day,then all the *Prelates* ever did that ever I read off: neither to ſpeak truly have I heard of any they ever converted, but of many thouſands they have confounded.But now to the matter in hand,becauſe one o their abetters ſaid not long ſince, that they had not ſuch attendance as I accuſe them of. I ſay, if they have leſſe company one day, they have more another, and whether they be their own or others Servants, when they are in their company, be they the nobles themſelves, they are all their attendants, and the beſt of them moſt heartily glad if by their ſervice they can pleaſe them, and we know it uſuall that the demonſtration of the retinu is always from the greateſt, and they are found to be his followers. And I have heard the Purſivants often brag of the greatneſſe of their Maſters at

attendance, and in such ample manner as I think the Kings Majesty hath not commonly greater: and therefore that cannot be denyed, which is daily practised, And for their servants insolency I have frequently both seene it and felt it. Now whereas you think, it will not be well taken *that I call Bishops, Priests, and Deacons, Antichrists little toes*; and in my LETANY desire deliverance from them, and withall seeme to accuse them of incontinency, all which you think will be censured of unadvisednesse at least, if not thought scandalous and punishable.

To this I answere, first, that *By Bishops I understand the Prelates*, and by *Priests their own creatures, a generation unknown in the Church of Christ: and by Deacons the under Priests in this Kingdome*, Officers of which the Scripture knoweth nothing likewise. For *the Deacons* such as the Churches chose, and were allowed by the Apostles, they were men of gravity, full of faith and the Holy Ghost, men of wisdome and good government and honesty, and were the treasurers of the faithfull & the Church of God, and distributed the liberality of the Saints amongst the poore indigent and necessitated brethren. *Now I know never a* Deacon in England *either guilty of any of those vertues before specified, or that was ever imployed in that Office, or was thought fit to be trusted, with the treasury of the poore, or tooke the least care of them, whom ordinarily they trample upon and most reproachfully abuse with the name of rascality.* So that such Deacons as I pray against are limbs of the *Beast*, and the inferior order of shavelings and *such as ought to be spewed out of the Church as profitable for nothing but increase of wickednesse.*

And for Bishops such as God appointed I honour them, and will maintain their dignity to the last drop of my bloud, so far I am from praying against such. Neither did I ever speake unreverently against the *Kings Bishops* and those that were appointed as an order in the State, till they had in their open Court renounced his authority, & run themselves by that, and many other notorious proceedings into a *Primunire*, & so had made themselves enimies to his Prerogative royall, & delinquents against his Majesty, and under his Highnesses displeasure, as by the Statutes of the Kingdome they are proclamed to be, and by the defenders of their proceedings in their Ecclesiasticall Courts: who in a booke set forth by their common consent, do conclude all these in a *Premunire*, that challenge their authority *Iure divino*, as the Pope and Clergie of *Rome*, which at this time they doe.

And

And for your better ſatisfaction, looke in the *Apologie for proceedings in Courts Eccleſiaſticall* (a booke made by the *Prelates* own creatures) and in the firſt Chapter, you ſhall ſee all the *Prelats* by their own witneſſe in a *Premunire*, and delinquents againſt his Majeſty in a high degree of contumacy.

And truly I think there was never ſuch an affront put upon regall Dignity, as on that day I was cenſured, never ſuch diſhonour put upon the Scriptures, by ſuch as would be thought Miniſters of the word, and the Biſhops and Paſtors of Chriſt: Neither were the Scriptures ever more blaſphemouſly abuſed, then they were at that time, in their open aſſembly, I ſhall briefely therefore tell you that dayes work, of which there are a thouſand witneſſes, as alſo impious words againſt the moſt ſacred word of God and divine Oracles of holy writ, by all which, you will ſee, I have good reaſon to call them ANTICHRISTS LITTLE TOES, and to pray againſt them, for they are as deſperately impious, and equally to bee deteſted of all ſuch as truly feare the Lord and the King. For if we compare them together, there will no diſparity appeare betwene them, they being every way as malicious againſt the word of God and his deare ſervants, *and as diametrally oppoſing regality as Antichriſt himſelfe*, But that allthings may the more cleerely be evidenced unto you, let me tell you that dayes proceedings.

You muſt take notice, that howſoever, they had fained ſome triviall Articles againſt mee, they were all by the generall conſent of the Court thought ſo poore, as they openly averred they would not condemne mee for them, and ſo much the rather, becauſe thoſe that had ſworne to them, were proved to bee my Capitall enimies, and alſo, in their depoſitions to have ſworn point blanck one againſt an other, & like evill witneſſes could not agree in ſwearing: therefore they condemne me onely for my booke which I writ in defence of Chriſt and his Kingdome, and of the Kings moſt excellent Majeſties prerogative Royall, and ſupremacy againſt the Pope and Popiſh Biſhops, provoked thereunto by a Papiſt; to which duty I was bound both by the law of God and the law of the land, and my ſpeciall oath, all which I alleadged at the bar, and furthermore added that in writing againſt the Biſhop of *Rome*, *I* intend no ſuch *Biſhops as acknowledg their authority from Kings and Emperours, but onely ſuch Biſhops that uſurp authority over Kings and Emperours, and their fellow brethren and the Church of God jure divino and ſe I had prefaced in my* Booke, *which I openly read here.* And

And to speake the truth, I looked for favour and assistance in this combat, from the *Prelates*; never suspecting that they would have bin my enemyes for this endeavour, especially I having also in that place alledged the Acts & Statures established by the publick consent of the whole Kingdome, in which it was ratified, that the Prelates have all their authority and jurisdiction which they now exercise, from the King, as immediatly derived from him, and to affirme the contrary, is to be *ipso facto* an enemy of his Crown & Dignity. And as the Prelates were an order established by the King & State, I was so far from opposing them, that I never impeached their dignity in the least thing in all the booke; neither would I ever have medled with them, if they had kept their standing; but they like the evill Angels out of pride, not keeping their station, but openly renouncing the Kings authority, and affirming, that Jesus Christ made them Bishops, and that the holy Ghost consecrated them, and that they were Princes and had their thrones, and that before Kings, and all this *Jure divino*: by all which, they made me their enemy, they being delinquents against the King. And because I had ratified, what soever I had said in my booke by the Word of God; they as they had before renounced the Kings authority, and barbarously reviled me for my paines, most impiously, likewise vilified the holy Scripture, saying in their Sessions, that they looked for some great matter in my book, finding me so confident, but more diligently reading of it, they found nothing but Scripture in it, which was the refuge of all Schismaticks and Heretickes: and that the Scripture could not be known to be Scripture, but by the Fathers, nor distinguished from the Apocrypha, but by the Fathers: nor the meaning of the Scripture could not be known but by the Fathers: and because the Fathers, as they said, were in their interpretation diverse from mee (which notwithstanding is not so) therefore they condemned me.

But I pray, are not all these blasphemous, Popish, and Damnable assertions, could worse have bin forged in the very conclave of hell? Is not this I pray you, to tell the spirit of God to his face he lyes, and to teach another way to heaven then by the Scripture; which Christ the Son of God sendeth us to, and all the Prophets and Apostles, as to the Instructers of the simple, and able to make the man of God wise to salvation, & perfectly furnished to every good work, and the which the holy Ghost compares to a Guide, & a Lanthorn for direction, and a light to conduct us in this our Pilgrimage & pe-

and

regrination through the errors of the world, and to keepe our feet in the paths of truth, and with the Prelates this great and glorious light; this Scripture muſt be ſo obſcure, as it muſt be inferior to all things that have a power in themſelves to declare and demonſtrate their own nature, as fire to be fire, gold to be gold light to be light. But the Scripture onely that cannot be known, but by the helpe of others, to be the Word of God, it cannot be the word of God without the Fathers, and their Interpretation of them; for the Scriptures themſelves they are the onely refuge of Schiſmaticks, the cauſe of all errors, and that that commeth confirmed and proved onely from Scripture, is ever to be ſuſpected with the Prelates. *O Blaſphemy*, yea the booke that hath nothing but Scripture, muſt be adjudged to the fire, and the Author of it given over to the Divell, fined 1000 l. and cenſured to pay the coſts of ſute, & be debarred of his practice, only ſupport left for the reliefe of his diſtreſſed family, to the utter undoing of him his poore wife and children, and all this for ſooth, becauſe there was nothing but Scripture in it. O horrible Impiety! The truth is, howſoever they ſeemed to condemn it; becauſe it had nothing but Scripture that was not the occaſion, but the very cauſe was, becauſe I writ againſt the Pope Father *Antichriſt*, ſuch correſpondency there is now betweene the Pope and the Prelates, that one cannot write againſt him, but the Prelates ſay by and by, that they are meant by it. *The Grolls.*

IT is worth the looking on, to ſee the pride of the Prelates, in ſetting the Kings picture over their dreſſer in the high Commiſſion Court; for they have placed his Highnes ſtanding, with his hat off before their Worſhips, like a delinquent, his Crown & Soepter laid low, as the poore Emperors and Kings were wont to ſtand before his impiety, the Pope, when they were cited to his Courts. Of which ſtories you may read many in King James, *his Apologie, to goe no farther and in this very manner, have they ſet up the Portraits of our renowned King. And the very intrinſecall Marry-bone of the matter is, they trample upon his Imperiall dignity, while they ſeeme to honour him, with whom they make themſelves in the meane time Chackmates: for they ſay, they were before Chriſtian Kings, and had their thrones, and that they were not beholding to them for their Honour, and Dignity of Epiſcopality, for they were* Jure Divino, *that they were.*

FINIS.

THE 1

IMPEACHMENT AND ARTICLES OF COMPLAINT AGAINST FATHER PHILIPS

The Queenes Confessor.

Lately committed to the Tower by the Honourable and high Court of Parliament *Nov.* 2. 1641.

AS ALSO,

The committing of three of the Queenes Servants, that came to visit him; who deny to take the Oath of Supremacie, and the *Protestation.*

With the *Plot* about the Tower, supposed to Rescue him out, or some such Evill Designe.

London Printed for A. I. 1641.

IMPEACHMENT
OF
ARTICLES
OF
PHILIP

THE JMPEACH EN T AND ARTICLES OF

Complaint, against Father *Philips*, the Queenes Confessor, lately committed to the Tower, by the Honourable, and High Court of Parliament.

I.

That the said Father Philips hath bin observed to be a great cause, both in himselfe, and his Adherents of a great part of the unquietnesse of this State.

II.

Hee with Parsons, and others their Assistants were the onely cause, that the Pope was stirred up to send Breves, to these Kingdomes of England, and Scotland, to hinder the Oath of Allegeance, and lawfull Obedience of the Subjects to our gratious King, that so they may fish in troubled waters.

III.

Of the damnable Doctrine, which he and other Jesuits have taught, to destroy and depose Kings, hath bin

the cause of the civill warres, like to befall these Kingdomes, if God in his mercy did not prevent it.

IV.

They have bin the cause of the Monopolyes projected in this Kingdome, especially concerning Sope, the Forrest of Deane, and marking of Butter-Casks, where all the parties were partners, and confederates with them, as Sir Basill Brooke, Sir John Winter, and a brother in Law of the said Sir John, that lived in Worcester-shire, and Mr. Ployden, whose Servant named Baldwin, hath bin seene to deliver to Captaine Reade, a substitute of the Jesuits, an hundred pounds at a time to one Jesuit that lived in his house.

V.

Father Philips hath bin a great Actor with the Superior of the Capuchins, who is a most turbulent Spirit, and was sent hither by Cardinall Richlieu of France, to be a spy at this Court, for the French faction: and hath therefore laboured by all meanes to breed dissensions; for the French ayme at nothing more then to make a Schisme betwixt the English & the Scots, that this State might so be weakned, and made unable to withstand them: that so they might have an opportunity to conquer these Kingdomes: these unquiet spirits having accesse to her Majesty, may importune things not fit for the State.

VI.

The said Philips hath bin guided by a gray Fryer, who by degrees hath intruded himselfe to be a Clark of her Majestyes Chappell, and Chaplaine extraordinary in time of Progresse, who when he is out of London, goeth by the name of M. Wilson, but his true name is William Tompson, Dr. of Divinity, as some Jesuits have affirmed; but a most furious spirit, and unquiet: and therefore by a nick-name, is by some called

Caca-

Cacafugo: that is, as much, as if in English you should say, Shit-fire: by whom Father Philips hath beene so led, that he hath beene very offitient to perform whatsoever he would have done: these two have ruled all the buffnesse concerning the two Kingdomes on the Papists parts, and for the most part of Rome also.

VII.

The said Father Philips hath placed many unfit persons about her Maiesty, Sir Iohn Winter to bee her Maiesties Secretary: Seignior Gorgeos Conne) late agent of the Pope, his brother, was by his means, admitted to be servant extraordinary to the Queene; a man altogether unfit for that place; a most scandalous person having three wives all now alive.

VIII.

Sundry persons by the said Father Philips have beene admitted to be the Queenes servants extraordinary, by some supposed office or other: as Master Labourne: George Gage (brother to Colonell Gage) hath both Oratoriant Priests, the one of the French faction very seditious, he other of the Spanish, whoes brother is now left resident at ROME for them by his Master, Master William Hambelton late agent at ROME. Penrik is sworne servant extraordinary to her Maiesty, who is a sworne Spaniard, and intelligencer for ROME, in respect his brother is agent here by Father Philips; these and many otgers who are factious and turbulent spirits have by Father Philips his meanes received protection from the Queenes Maiesty.

IX.

The said Philips hath beene much ruled by Sir Toby Mathewes, Sir Iohn Winter and Master Walter Mountague.

X.

X.

He was very forward with his Complices, for the breaking of the Ice to begin the Treaty here for the Popes honours sake; and when sir Robert Douglas, and Seignior Georgio were nominated, whom he thought most fit, Cardinall Richlieu was thought fittest to be the man, who should direct him to begin the Correspondency betwixt the Pope, and the Queene; therefore he was sent to France with many Letters, from thence he was dispatched for Rome, by the Cardinall; where he was received with great respect, and after a Ataticke, hee was dispatched againe for England, with some few small Gifts, Pictures, Crosses, Agnus Deis, and such like Popish stuffe to Father Philips, and other of that Function.

XI.

The said Father Philips was the chiefe Agent in Correspondency with, and bringing in of Seignior Georgio Parsons the Oratorian priest, by whose direction, this Priest being at Paris, left wearing of Priests Clothes, and went in the habit of a Gentleman: and because he had a shaven Crowne, therefore he wore a Perriwig, Father Philips directed all those that sent to him, to write to him, as to an Italian Gentleman, desirous to see these Kingdoms, and by Father Philips his direction, he afterwards came hither; who did here continue for the space of two yeares, practising great & dangerous Innovations from place to place. And then having dispatched his business, returned to Rome, with great presents from the Catholicks of the greater sort.

XII.

Whereas it hath pleased God, to blesse us with a hopefull Prince, to the Comfort of our King, and Kingdome: yet the said Father Philips hath attempted to traduce his tender yeares to Popery. But God hath prevented him of his purpose: and let us pray to God

to.

to preſerve that royall Race from Popery, & the whole Land from all Innovation: that our gracious King may rule gloriouſly, and the whole Land live in peace, to the honour of God, and comfort of us all. Amen.

MUSEUM

A GLIMPSE OF SIONS GLORY: OR, THE CHURCHES BEAUTIE specified.

Publiſhed for the Good and Benefit of all thoſe whoſe Hearts are raiſed up in the expectation of the glorious Liberties of the SAINTS.

PSAL. 87. 3.

Glorious Things are ſpoken of Thee O thou Citie of GOD.

ESAY 40. 10. 11.

Behold, the LORD *ſhall come with might againſt the ſtrong ones, and his arme ſhall rule for him, &c.*

LONDON,

Printed for WILLIAM LARNAR, and are to be ſold at his Shop at the Signe of the golden *Anchor* neere PAUL's-*Chaine.*

MDCXLI.

A

GLIMPSE OF SIONS GLORY

OR

THE CHURCHES

BEAUTIE specified.

Published for the Good and Benefit of all those whose Hearts are raised up in the expectation of the [illegible] of the [illegible].

PSAL. [illegible]

Glorious things are spoken of Thee Cities of God.

ESAY 40. 10. 11.

Behold the LORD *shall come with mighty against the strong ones, and his arme shall rule for him &c.*

LONDON,

Printed for WILLIAM LARNAR, and are to be sold at his Shop at the Sign of the golden Anchor near Paynes Chapel.

MDCXLI.

THE EPISTLE TO THE READER.

CHristian *Reader*, thou haſt here preſented to thy view a ſmall *Tract*: the matter whereof is weighty, and of concernment to all that are the profeſſed Subjects of *Ieſus Chriſt*. It is a thing of ſad conſequence to conſider how we have beene kept under blindneſſe and darkneſſe, although not totally, yet in a great meaſure, in regard of ſuch *truths* as doe immediately ſtrike at *Antichriſt* and his falſe power. As namely this great *Truth*, CHRIST the *King* of his *Church*; and that *Chriſt* hath given this Power to his *Church*, not to a *Hierarchy*, neither to a Nationall *Presbytery*, but to a company of Saints in a Congregationall way. Now theſe *truths*

ſtrike directly at *Antichriſt*, and therefore kept and quell'd downe as errours. And ſo by reaſon of this obſcurity (we being halfe blind) ſuch bright *truths* ſeeme ſtrange to us, and goe under many aſperſions and calumnies, as carnall, erroneous, abſurd, and the like. And truely we have beene ſo accuſtomed to the yoke, that we ſeeme to beat down freedome, with caſting up a thouſand ſurmiſes, dreaming of ſtrange Conſequents. Nay, there is a generation of of Men in theſe times (ſome or moſt of them ſeeming to plead for *Chriſt*) are as inveterate againſt the one true Way of *Jeſus Chriſt*, as if it would be the bondage of *Rehoboam*, ſucceeding the light oppreſſion of *Solomon*: whereas it will prove to bee a Haven to our tedious ſtormes, and a period to many diſtractions.

READER, give over thy wonted cenſuring of mens Labours; and learne to be more wiſe; lay aſide all prejudiciall thoughts concerning this *Tract*, and weigh it in the Ballance of the Sanctuary, comparing it with the Word; if it will hold out there; then embrace it, and make uſe of it for thy comfort. Indeed it may be beneficiall to thee divers wayes.

Firſt, by this thou mayſt learne to prize *Jeſus Chriſt* more; what was that among other things that made *Chriſt* ſo beloved and excellent in the

eyes

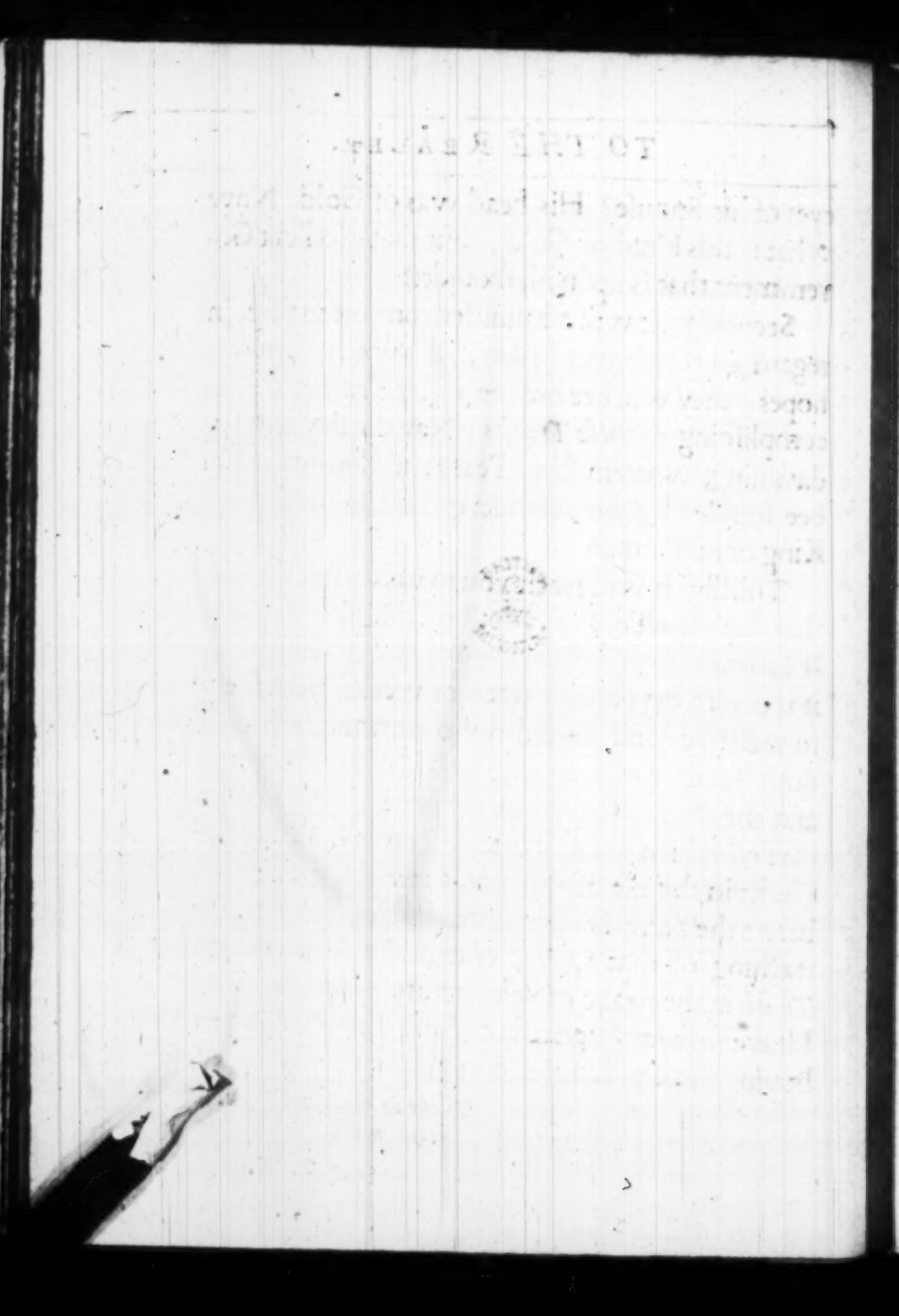
eyes of his Spouſe? His head was of Gold. Now what is this Head of Gold, but that excellent Government, that is upon his ſhoulder?

Secondly, it will adminiſter comfort to thee, in regard of the former yokes, of which there are hopes, they will bee broken off, at leaſt in the accompliſhing of theſe *Truths*; Nay the day is now dawning, wherein *Sions* Peace and Comforts ſhall bee fulfilled, *Ieſus Chriſt* ſet up, the ſole and great King of his Church.

Thirdly, it will teach you to make that uſe of it that the Apoſtle *Peter* doth of the like *Truths*: *What manner of Perſons ought we to be?* The uſe of it is divers, beyond my reach or weake Iudgement to preſcribe; and indeed my commendation of it doth but darken it, I being ſo far below the matter and the Author. But thy experience may make up that of which I fall ſhort. So commending Thee (both in the uſe of this, and any thing elſe that beares the ſtamp and Image of truth upon it) to the teaching of that *Spirit*, that is the Author of all *Truth* in the hearts of Beleevers, to be taught by it; I leave thee in the peruſing of this ſmall *Treatiſe*; hoping thou wilt reape ſome good by it. Farewell.

Thine in the Lord Jeſus.
to command.

W. K.



A GLIMPSE OF SIONS GLORY:

OR,

THE CHURCHES BEAUTIE specified.

REVEL. 19. VERSE 6.

And I heard as it were the voice of a great Multitude, and as the voice of many waters, and as the voice of mighty Thundrings, saying HALLELVIAH, *for the* LORD GOD *Omnipotent reigneth.*

T the powring forth of the first Viall, there was a Voice, saying, BABYLON *is fallen, is is fallen:* at the powring forth of the sixth, *Iohn* heares a voice as the voice of many Waters, and as the voice of *Thundrings*, saying *Hallelujah*, the Lord *God* omnipotent reigneth, immediately following the other. *Babylons* falling is *Sions*

raising. *Babylons* destruction is *Ieruſalems* ſalvation. The fou th Viall was powred upon the Sunne, which is yet doing, (namely upon the Emperour and that Houſe of *Auſtria*) and will be till that Houſe be deſtroyed. The heat of that makes the ſeat of the Beaſt hot, and prepares it unto the fire, that it is appointed unto. *God* is beginning the powring forth of the fifth Viall, namely, upon the Throne of the *Beaſt*, upon *Babylon*; this is the worke that is in hand: as ſoone as ever this is done, that *Antichriſt* is downe, *Babylon* fallen, then comes in *Jeſus Chriſt* reigning gloriouſly; then comes in this *Hallelujah*, the Lord *God* omnipotent reigneth. Let *Chriſt* live, and *Barrabas* die, was the laſt ſpeech of *Tremellius*: Let *Babylon* fall, let *Ieruſalem* riſe, and *Chriſt* reigne in his glory; this is the voice of all the Saints this day, and will continue to their laſt Voyce: It is the work of the day to cry downe *Babylon*, that it may fall more and more, and it is the worke of the day to give *God* no reſt, till he ſets up *Ieruſalem* as the praiſe of the whole World. *Bleſſed is he that daſheth the Brats of* Babylon *againſt the ſtones*: Bleſſed is hee that hath any hand in pulling downe *Babylon*: and beautifull likewiſe are the feet of them that bring glad tidings unto *Ieruſalem*, unto *Zion*, ſaying, *The Lord God omnipotent reigneth*. This is the work of this Exerciſe, to ſhew unto you, how upon the deſtruction of *Babylon Chriſt ſhall reigne gloriouſly*, and how we are to further it.

The words then read unto you, they are you ſee an *Halleluiah*.

Quaſt. But what is that to the day of a *Faſt*? Is an *Hallelujah* ſutable to a *Faſt*? *Hallelujah* is, Praiſe ye the Lord; the worke of a *Faſt* is a mourning worke, and yet this *Hallelujah* is ſutable to this day of *Faſt*.

1. Sutable:

1. Sutable: First our mourning is to be Evangelicall, and therefore to have comfort mixed with it. *Answ.*

Secondly, because our mourning is a preparation to, and hastning of this *Hallelujah*. 2.

Thirdly, because we are by faith to speake of things as if they were done: therefore now to shew you what is to be done, and what wee are to looke upon as if it were done this day; *Hallelujah* is sutable for that. 3.

Yea further, a day of Humiliation is a day of Reconciliation too, as well as a day of Humiliation; and the great fruit of our Reconciliation with God, is the setting up of the Kingdome of his Sonne. 4.

Yea, we read of the Churrh of the *Iewes*, that in their returning from the Captivity, God did lead them by weeping, 31. *Ier.* 9. The Argument of deliverance from Captivity under *Antichrist*, and the setting up of the Kingdome of *Jesus Christ*, may stand with our weeping: and we in a weeping and a mourning frame, are fittest to heare such an Argument as this is.

Hallelujah is an Hebrew word; why here used? *Quast.*

First to note the joyning of the Church of the *Gentiles* with the *Jewes*, according to the Propheſie in the 14 of *Zachary* 9. *The Lord shall be King over all the Earth, in that day there shall be one Lord, and his name one.* *Answ.*

Secondly, because the *Gentiles* are to provoke the Church of the *Iewes* to come in, according to the Prophecy of *Isaiah*, 2. C. 3. 5. *Come ye, let us go up to the Mountaine of the Lord, to the House of the God of* Jacob, *and hee will teach us of his wayes, and wee will walke in his Paths*; 5. verse. *O House of* Jacob, *Come yee and let us walke in the light of the Lord:* The *Gentiles* calling upon the *Iewes* to come in: so it shall be at the *Iewes* Calling; and there- 2.

fore this Hebrew word is uſed, *Hallelujah*, as if the *Gentiles* ſhould provoke the *Iewes* after *Antichriſt* is fallen now to praiſe the Lord, becauſe he reignes.

In this *Hal'elujah* there are theſe 2. things conſiderable. Firſt, what it is for which this *Hallelujah* is ſung. Secondly, from whom. Firſt, what it is for? It is for this, becauſe the Lord God omnipotent reigneth, the Lord *God*, that is, *Chriſt*; *Chriſt* now appeares to be Lord God: his Lordſhip and Dominion was much darkned before: now it appeares to all the world, that he is Lord God, Lord God omnipotent: the Name of *Chriſt* is the mighty God, as 9. *Iſay*, 6. but hee is but little knowne by this Name in compariſon: after *Antichriſt* is fallen, he ſhall bee knowne by his owne Name, the mighty God, the Lord *God* omnipotent, the Lord *God* omnipotent reigneth; his Crowne and Dignity were as it were hidden before in compariſon: little of the power of the Soveraignty of *Chriſt* did outwardly appeare before; but now it ſhall appeare, before the eies of all his enemies, that it is he that reignes, he hath the Kingdome of Kingdomes, and is the Lord of Lords. 2. From whence came this *Hallelujah*, *I heard as it were the Voice of a great Multitude, and as the voice of many Waters*: by *Waters* we are to underſtand People; the voice of many *Waters*, of many People.

Firſt, it is the voice of the Waters, the voice of *Jeſus Chriſt* reigning in his Church, comes firſt from the Multitude, the common People, the voice is heard from them firſt, before it is heard from any others: God uſes the common People and the Multitude to proclaime that the Lord God omnipotent reigneth: As when *Chriſt* came at firſt, the poore receive the Goſpell; not many Wiſe, not many Noble, not many Rich, but the Poore:

Poore: ſo in the Reformation of Religion, after *Antichriſt* began to be diſcovered, it was the common People that firſt came to look after *Chriſt*. In the 5. *Cant.* 7. we find the Church inquiring for her beloved, which is to be underſtood of theſe times of Reformation: ſhee went to the Watchmen, the Watchmen ſmote her, deſpiſed her, and perſecuted her; at the 8th. verſe ſhe goes to the *Daughters* of *Jeruſalem*, and enquires for her Beloved, that is, among private Chriſtians and common People, and this glorious Church that is to come, when the Lord God omnipotent reigneth, according as it is here ſaid, the voice will bee firſt among the Multitude. It is obſervable that wee have in the 7. *Cant.* 1. where you find a deſcription of the glorious Church that is a comming, wherein Chriſt is to reigne gloriouſly, the deſcription there begins at the feet, and goes upward: When *Chriſt* is deſcribed 5. *Cant.* the deſcription of *Chriſt* is from the head, and ſo downeward: But when the Eſtate of the Church in her glory is deſcribed; ſhee begins at the feet and goes upward, to note the beginning and the raiſing of the Church is like to bee at firſt among the meaner ſort of People, among the Multitude. The *Hallelujah* for *Babylons* downfall was among the Multitude, before it came to the foure and twenty Elders, as you may ſee in the beginning of the Chapter. The Buſineſſe Brethren concerning the SCOTS, it is a buſineſſe, in the iſſue whereof wee hope there will be great things: Where began it? at the very Feet, at the very ſoles of the feet. You that are of the meaner rank, common People, be not diſcouraged; for God intends to make uſe of the common People in the great Worke of proclaiming the Kingdome of his Sonne, the

Lord *God* omnipotent reigneth: the Voice that will come of *Christs* reigning, is like to begin from thoſe that are the Multitude, that are ſo contemptible, eſpecially in the eyes and account of *Antichriſts* ſpirits, and the *Prælacie*, the vulgar Multitude, the common People; what more contemned in their mouths then they? and yet it is from them that this Voice doth come; The Lord God omnipotent reigneth. Wee read in the 2. *Chron.* 30.15. that the Prieſts and Levites were aſhamed in that glorious Reformation of *Hezekiah*, they did not prepare themſelves as the People did: So it is many times, that in many places where God is doing a great work, and whenſoever God ſets up the Kingdome of his Sonne, in that glorious manner that hee doth intend, he wil not begin with the Prieſts and Levites, they will not bee ſo forward, but the People at the firſt are more forward. In the 3. *Nehem.* 5. it is ſaid concerning the building of the Temple and *Ieruſalem*, that the Nobles did not put to their necks, but it is ſaid, the People bleſſed thoſe that came to dwell at *Jeruſalem*; but yet marke further, it came from the Multitude as a noiſe of many Waters: though the voice of *Chriſts* reigne came firſt from the Multitude; yet it comes but in a confuſed manner, as the noiſe of many Waters: though the Multitude may begin a thing, and their intention may be good in it; yet it is not for them to bring it to perfection, that which they do commonly is mixed with much confuſion, and a great deale of diſorder. It was but as the voice of many Waters, the People had a hint of ſomthing; downe with *Antichriſt*, downe with *Popery*, not underſtanding diſtinctly what they did; their voice was but as the voice of many Waters: Therfore

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it followes, and as the Voice of mighty Thundrings, that is, as one paraphrases of it, the Voice that is more terrible and piercing like the Thunder; After the beginning of this confused noise among the Multitude, God moves the hearts of Great ones, of Noble, of Learned ones, and they come in to the Worke, and their voice is as the voice of mighty Thundring, a Voice that strikes terror, and hath a Majestie in it to prevaile. We heare of the voice of the Multitude in our owne Countrey, as the voice of many Waters, they cry up the Kingdome of *Christ*, and cry downe the Kingdome of *Antichrist*, cry downe *Babylon*, and the *Prelacie*; but this doth seeme to be the Voice of many Waters, that the Adversaries derided it, scorned it: It is but the Multitude, a company of rude People: But blessed bee God, we begin to heare the voice from the Thundrings too in a more terrible way: God begins to work upon the Great ones of the Land, the Worthies of the Land that are drawne together in that ASSEMBLY, and they doe begin to come to the Land, and beyond the Land to our eares, as it is terrible in the eares of the Adversaries, that they begin to feare. This is the work of the day, for us to lift up our voice to Heaven, that it might bee mighty to bring forth more and more; the voice of our PARLIAMENT as a voice of Thunder, a terrible voice to the *Antichristian* party, that they may say, *The Lord God Omnipotent reigneth*. And let us not be discouraged, for our Prayers though they be poore and meane, and scattered, they may further the Voice of Thundrings: though our Prayers bee as the Voice of many Waters, confused; we may by them further this Worke, so as to heare more of the Voice of our Wor-

Lord *God* omnipotent reigneth: the Voice that will come of *Chriſts* reigning, is like to begin from thoſe that are the Multitude, that are ſo contemptible, eſpecially in the eyes and account of *Antichriſts* ſpirits, and the *Prælacie*, the vulgar Multitude, the common People; what more contemned in their mouths then they? and yet it is from them that this Voice doth come; The Lord God omnipotent reigneth. Wee read in the 2. *Chron.* 30.15. that the Prieſts and Levites were aſhamed in that glorious Reformation of *Hezekiah*, they did not prepare themſelves as the People did: So it is many times, that in many places where God is doing a great work, and whenſoever God ſets up the Kingdome of his Sonne, in that glorious manner that hee doth intend, he wil not begin with the Prieſts and Levites, they will not bee ſo forward, but the People at the firſt are more forward. In the 3. *Nehem.* 5. it is ſaid concerning the building of the Temple and *Ieruſalem*, that the Nobles did not put to their necks, but it is ſaid, the People bleſſed thoſe that came to dwell at *Jeruſalem*; but yet marke further, it came from the Multitude as a noiſe of many Waters: though the voice of *Chriſts* reigne came firſt from the Multitude; yet it comes but in a confuſed manner, as the noiſe of many Waters: though the Multitude may begin a thing, and their intention may be good in it; yet it is not for them to bring it to perfection, that which they do commonly is mixed with much confuſion, and a great deale of diſorder. It was but as the voice of many Waters, the People had a hint of ſomthing; downe with *Antichriſt*, downe with *Popery*, not underſtanding diſtinctly what they did; their voice was but as the voice of many Waters: Therfore

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thies that are assembled, as Thundrings, saying, *The Lord God Omnipotent reigneth.* 1. *Sam.*7.9. When *Samuel* did but offer a sucking Lamb, there arose Thundrings: If wee come before the Lord, and it be but a sucking Lamb that we are able to offer; if we come but to present our selves only to testifie on what side we are, there may come that Voice of Thundrings from our PARLIAMENT, furthered by our Voice, saying, *The Lord God Omnipotent reigneth.* How gladly would wee heare this Voice come from our *Nobles*, and the KING himselfe, and the *Great ones* of the *Kingdome*, to heare them powerfully commanding and speaking for the furtherance of the Kingdome of *Jesus Christ*, and the setting it up! But to come more closely to the words: there are these two Doctrinall conclusions that contain the scope of them. First, that though the Kingdome of *Christ* may be darkned for a while; yet certainly *Christ* will reigne in his Church gloriously, at which the Saints will sing *Hallelujah.*

1. *Doct.*

2. *Doct.* Secondly, that the beginning of this glorious Reigne of *Christ*, the Multitude of the People shall bee the furtherers of it, and take speciall notice of it. It is but only the first that I doe intend to speake of, in way of a Doctrinall Conclusion, it is this:

Doct. Though *Christs* Kingdome bee for a while darkned, *Christ* shall reigne gloriously, that is implyed: It is revealed to *John* as a great wonder, as a glorious thing. Why, did not *Christ* reigne before? Yes, but not in that manner that now hee is to reigne: the Kingdome of *Christ* hath beene exceedingly darkned in the World; though it now begins to appeare a little more brightly, it hath beene exceedingly darkned. When he came in

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his owne Perſon, how did he appeare to reigne, and be the Lord *God* Omnipotent? I meane outwardly, he was a man of Sorrowes; one that was rather a Worme then a Man: as it is ſaid of him, *He was one, in whom appeared no Forme and Beauty; for which hee ſhould be deſired.* Hee was even bruiſed by his Father, hee was in the forme of a Servant; yea in the forme of an evill Servant; being made ſinne for us, and beaten like an evill ſervant; yea made a Curſe for us, and that in the Abſtract; how did he reigne? they made him a King in way of deriſion, put a Reed into his Hand in ſtead of a Scepter, and bowed the knee in ſcorne, and called him the King of the *Iews*: and thus he reigned outwardly, and not otherwiſe, in his own Perſon. And afterwards in the *Primitive Times*, how did he appeare to be Lord *God*, and to reigne there, when the Heathen Emperors reigned over his Subjects, and had their wills upon them? his Subjects were but a company of poore diſtreſſed forlorne people, wandring up and downe, perſecuted, and deſtitute of all comforts. Afterwards when God brought *Conſtantine* the Chriſtian Emperour and others to reigne, the *Church* enjoyed a little Peace, this was but for a little time. In the 8. of the *Revelation*, it is ſaid there was ſilence in Heaven for halfe an houre, which is applyed to the little Time of reſpite that the Church had in *Conſtantines* times: for *Licinius* who was joyned with *Conſtantine* in the Empire, preſently fell off, and grew a Perſecutor: then ſpread *Arianiſme* over all the World, that all the World ſeemed to be an *Arrian*, ſo that he was not acknowledged Lord God; and therefore not reigned. Then *Antichriſtianiſme* ſpread it ſelfe, and he ſet up himſelfe as *Lord God*, and hee preſcribed Lawes to the Conſciences of men,

and *Christ* was cast out of his Throne: yea, to this day how little hath *Christ* reigned outwardly? The Divell himselfe is a greater King, I meane in regard of multiplicity of Subjects. Divide the World into thirty parts, and there are not above five of those that acknowledge *Christ*; and out of those five take them where *Antichrist* reignes, and how little doth *Christ* reigne? and among them where *Christ* is acknowledged, and *Antichrist* rejected, how is his Kingdome persecuted, and of the better sort? how is his Kingdome sleighted, and many forward *Professors*, and zealous *Ministers* have hard thoughts of it. Yea, among those that set up his Kingdome, in regard of their miscarriages his Kingdome is darkned; so that *Christ* hath but a little Reigne in the World: And it is a glorious thing spoken of to *John*, *That Christ Lord God Omnipotent reigneth.* What shall we say to these things? That *Christ* should be King of Heaven and Earth, and should appeare so little in his reigne as he hath done, and yet doth to this day. Let us stay a little here, and admire at the infinite depth and Wisedome of Gods Counsells that are past finding out. What God should aym at and meane (if wee may speake with holy Reverence) to suffer these Things, that his owne Sonne so infinitely deere unto him, should have his glory so darkned in the World as he hath. We may think of some Reasons why God doth suffer this; but what his ayme and intentions are in the depth of his Counsels, is infinitely beyond us.

Reas. 1. It may be it is to be a stumbling-block to wicked and ungodly men in his just Judgement, that they should see and not understand.

Reas. 2. And it was upon this ground that God suffered his King-

Kingdome to be darkned hitherto, that *Antichrist* might prevaile, because of much Glory that he is intended to bring out of the prevailing of *Antichrist* in the World: therefore in his Providence he hath so permitted it, as that the Kingdome of his Sonne for many yeeres should be darkned. And (my Brethren) if the Kingdome of *Christ* had bin kept in Congregations, in that way that we and some other *Churches* are in, it had bin impossible that *Antichrist* should have got head. But *God* in his Providence, because he would permit *Antichrist* to rise and to Rule for a long time, and he had many things to bring out the Kingdome of *Antichrist*, to worke for his Glory; therefore God hath left this Truth to be so darke, the setting up of *Christ* in his Kingly Office. Thirdly, because *God* would exercise the Faith and other Graces of his *Spirit* in his *Children*, that they might beleeve in, and love *Jesus Christ* for his spirituall Beauty, though there appeares nothing but spirituall Beauty, though no outward Beauty, no outward Kingdome doth appeare, but he be as a spirituall King only. It was a great and a glorious Worke, in those three wise Men that came to *Christ* that offered *Frankincense*, and *Gold* and *Myrrhe*, to *Christ* when he was in a *Cratch*, in a *Manger*; and so for *Gods* people now to beleeve in him, now to love, now to reioyce in him, to offer all to him, now his Kingdome is darkned, now he doth appeare so meane as he is, this is a glorious worke of Faith, and we should labour much to exercise this worke of *Faith*, in looking vpon this spirituall *Beauty* that is in *Christ*, and satisfying our Soules in that, that so we may not be offended at the darkning of *Christs* Kingdome outwardly: And the lesse *Christ* doth reigne outwardly in the world, the lesse glorious his Kingdome doth *Reas.* 3:

doth appeare outwardly, the more let us labour to bring our hearts under his ſpirituall Reigne: The more others ſay, We will not have this man reigne over vs, the more let our Soules ſubiect themſelves to him, and ſay, *Chriſt* is our KING, and let him reigne for ever over us, yea let us labour to ſymphathize with *Jeſus Chriſt* in the darkning of his *glory* and of his *Kingdome*. IESVS CHRIST, though he the *glory* of his Father, the Brightneſſe of his Glory, the Character and graven Forme, or the Image of his Father, yet is he contented to have his *glory* darkned. Who are we that we muſt have Glory in this world and outward excellencies, when *Chriſt* is willing to be without them; Let us be willing to goe like the Witneſſes, clothed in Sackcloth till *Chriſt* comes to reigne: There are white *ſhining garments* prepared, but that time is not yet, though it wil not be long. The *Bridegroom* yet ſeems to be abſent, and therefore it is fit for the Spouſe to goe low and mean in the mourning weeds as a Widdow: the trimming of the Bride in her outward glory, may come hereafter, when *Chriſt* ſhall come in *glory* into the World. And Laſtly the Kingdom of *Chriſt* is darkned for a while outwardly, and therefore it ſhould teach us to bleſſe *God* ſo much the more for that Opportunitie that we have of ſetting vp *Chriſt* as King amongſt us: For yet the Voyce is not heard much, That the Lord God Omnipotent reigneth abroad in the World, though lately ſome noiſe we have heard: But, bleſſed be God, in our Congregations amongſt us, we may heare, That the Lord GOD Omnipotent reigneth. It is through our wretched wickedneſſe, if his Kingly Power be not fully ſet up amongſt us in all his Ordinances: And that we ſhould have an opportunity to ſet up his Kingly Power amongſt us heere, while

while it is ſo much oppoſed, and ſo little knowne in the world, it is a great *mercy*. And let us take heed of abuſing that opportunity we have, for darkning the Kingly Power of *Chriſt*, which we profeſſe to ſet up: Eſpecially in theſe Times, when there comes to be a Voyce, though confuſedly, from the Multitude, and ſome Kind of Voyce of Thunder from the Great ones.

But though it be darke for a while, certainly he ſhall reigne, and the Voyce will be glorious and diſtinct one Day, Saying, HALLELVIAH the Lord God Omnipotent reigneth. He ſhall reigne firſt *Perſonally*; ſecondly, in his *Saints*.

Firſt, *Perſonally*: we will not fully determine of the manner of his Perſonall Reigning, but thus farre wee may ſee there is a Voice of great waters, though not diſtinct: but a *Probability* in his Perſon GOD and MAN; he ſhall reigne vpon the Earth, here in this World before that great and Solemne Day. There are divers Scriptures that have ſomewhat of this in them, we cannot give the diſtinct Voyce of thoſe Scriptures, but many of Gods Saints, they do heare ſomthing, and when a thing growes neerer and neerer, God will reveale it more diſtinct; *Zachary* 12.10. *They ſhall looke upon him whom they have pierced, and ſhall mourne for him, as one mourneth for his only Sonne.* It is uſually underſtood either of a ſpirituall looking by the eye of Faith, or beholding *Chriſt* at the Day of Iudgment: But why ſhould we take it for a ſpirituall looking, and looking at the day of Iudgment? that place doth not hold out, that is not the thing intended: They ſhall mourne every one apart; this is not like the ſetting forth of the mourning at the *Day* of Iudgement: And take but this one Rule, that all Texts are to be underſtood

derſtood literally, except they make againſt ſome other Scriptures, or except the very Coherence and Dependance of the Scripture ſhewes it otherwiſe, or it makes againſt the Analogy of Faith; now there is nothing againſt this, but it may bee ſo. A ſecond Scripture that ſeemes to hold out ſomewhat is that in the 26th. of *Mathew*, 29. *I will not henceforth drinke of the Fruit of the Vine, untill that Day, when I drinke it new with you in my Fathers Kingdome.* It is true, this is likewiſe interpreted in a myſticall ſenſe; but there is no reaſon, why wee may not take it literally. Not in the Kingdome of his Father in Heaven; but in that Kingdome that hee ſhall come in here to drinke the Fruit of the Vine, to have Communion with his Saints in this World, 2. *Theſ.* 2. 8. *Antichriſt ſhall be deſtroyed by the brightneſſe of Chriſts comming, the brightneſſe of his Perſonall comming: And that place Revel.* 20. where it is ſaid, *The Saints ſhall reigne with him a Thouſand yeares*, which cannot be meant reigning with him in Heaven. It is made as a proper peculiar benefit unto ſuch as had refuſed *Antichriſts* Government, eſpecially to the Chriſtian Church: It is likely divers of the Prophets and Patriarchs may come in; but eſpecially it belongs to the Chriſtian Church: Now the reigning with *Chriſt* a thouſand yeeres is not meant reigning with him in Heaven, for after theſe thouſand yeares, there ſhall be many enemies raiſed againſt the Church, GOG and MAGOG ſhall gather themſelves together; if it were meant of Heaven, that could not be; and therefore it muſt be meant of *Jeſus Chriſt* comming and reigning heere gloriouſly for a Thouſand yeares. And although this may ſeeme to be ſtrange; yet heretofore it hath not beene accounted ſo, it hath beene a

Truth

Truth received in the *Primitive* Times. *Iuſtine Martyr*, that lived preſently after IOHN, he ſpake of this as a thing that all Chriſtians acknowledged: and likewiſe *Lactantius* hath ſuch expreſſions in divers places of his Seventh Booke. That there are glorious Times comming, wherein ſhall be plenty and fruitfulneſſe in the Church, yet Firſt, Rome muſt de burnt, and Babylon firſt downe, and brings the *Sybills*, the Heathen Oracles for it, and after a little Time there ſhall be ſtirring up of Enemies againſt them: Thus farre they goe; if they did not beleeve that *Chriſt* himſelfe ſhould come perſonally to reigne, yet he ſhall with his *Saints* reigne in a Glorious Manner, and the *Church* ſhal be ſo raiſed up in the world outwardly, as to be aboue all the men of the World in outward Glory.

And there are many Scriptures full for that which we may be much more confident in, then wee can be of the other. There is a Time comming, when there ſhall be this *Halleluiah* in the Church, *The Lord God omnipotent reigneth*. As in the. 7. *Dan.* 17. 18. *The fower Beaſts are the foure Monarchies, and the laſt is the Roman Monarchy, and that Babylon ſhal goe down together, and immediatly upon that, the Saints of the moſt high ſhall take the Kingdome, and poſſeſſe the Kingdome for ever and ever*: at the 21. 22. *Ver.* 27. *Verſe. And the Greatneſſe of the Kingdome under the whole Heaven ſhall be given to the People of the Saints of the moſt high*: the Kingdome under Heaven is not the Kingdome of the World to come. More apparant is that in the 12th. of *Dan.* which is ordinarily interpreted of the day of Iudgment: but ſurely this Text doth not aime at the Day of Iudgment principally, but at a Time before. Firſt, becauſe many that ſleepe ſhall awake, not all,

but many. Secondly he saies that they that are wise, shall shine as the Brightnesse of the Firmament: Whereas the Glory that shall be put upon the Saints in Heaven shall be as the Sunne: Though this Glory be great, it is inferiour to that which shall be. The Third Reason is, that *Daniel* must shut up these Words, and seale up this Book as a great Secret: That there should be a Resurrection at the last Day, a reward of happinesse to the righteous, and of Misery to the Wicked is no great Secret, but this that was revealed to *Daniel* was a great Secret. But Daniel might say, if the Booke be shut up, how shall the Truth come to bee knowne? Many shall runne to and fro, and take paines in finding it out, and at last this Truth shall come to be found out, and Knowledge shall be increased. And certainely it is the *Antichristian* yoke that doth hide this Truth. Men dare not whisper of any truth, but of such as are held in the *Church* of *Rome*: But when there comes to be *liberty of Churches*, and that men may freely search into this truth, knowledge will be increased. The fourth Reason is, because in the last verse, there seemes to be a Promise euen to *Daniel*, that hee should have his share and part in this glory: Was it such a matter, that *Daniel* in the resurrection should have his lot, and that he should stand up at the Day of Iudgment? No! but that he should haue his Lot in that Resurrection was a great Priviledge. Againe, for *Christs* Reigning with the Saints, take two Places in the Psalmes. *Psalme* 49. 14. *The Vpright shall haue Dominion over them in the Morning, there is a Time they shall haue Dominion, though now they have a Night, a morning shall come that the Upright shall have Dominion.* *Psalme*, 149. 5. and so on: *Let his Saints be joyfull in Glory*, &c. *and a two Edged Sword*

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in their hands: To execute Vengeance upon the Heathen, and punishments upon the People, &c. What shall we make of these Scriptures? Indeed if we be put upon Allegoricall senses, we may put off any Scripture; but if we take them literally, why should we not? And the Promise that is made to them that overcome, *Revel.* 12. the latter end of it; *Hee that overcommeth and keepeth my words, to him will I give Power over the Nations, and he shall rule them with a Rod of Iron, and as the Vessels of a Potter, they shall be broken to shivers.* What shall we make of this? except the Saints shall reigne, and there shall be a glorious Reigne of *Christ* with the Saints, and so that place of the Saints reigning and judging the World, some interpret it of the Day of Judgement, but these Scriptures seeme to have an apparencie to be before; and therfore *Christ* is said to make them *Kings* and *Priests* unto GOD spiritually, though not every one properly *Kings* over others; yet so, as to have Power and Dominion in the World; and therefore where it is said in the Gospell, that righteous men desired to see those things that you see, and did not: in the 10th. of *Luke* it is said, *Kings desired to see those things that you see, and have not seene them:* so that *Christ* shall reigne together with his Saints. And that there shall be such a reigne of *Christ*; and this *Hallelujah* appeares by many Arguments, as take this one drawne from Scripture.

If there be many Propheses and Promises in Scripture that are not yet fulfilled; and the fulfilling whereof will bring the *Church* into a more glorious condition then ever it was yet in the World: then there is a glorious Time a comming. Now there are such Scriptures wherein are such glorious things promised to be fulfil-

led to the Church, as yet never were fulfilled: And that wee know not what to make of, unlesse there be a truth in this. 24. *Isay* 23. *Then the Moone shall be confounded, and the Sunne shall be ashamed, when the Lord of Hoasts shall reigne in Mount Zion and in Ierusalem:* When was this, that there was such a reigne of *Christ* in Mount Zion, as that the Moone was confounded, and the Sun ashamed? Certainly this cannot be understood of their returne from their Captivity, for the People of the Iewes were under Contempt after their Deliverance from Captivity, and came not to such a Glory as this, and were under a kind of Captivity, and met with such oppositions, that they were as long building the Temple as they were in Captivity, seventy yeeres.

Object. But some that were in Captivity saw both the first & the second Temple; how could this be, if it were so long?

Answere The Foundation they might see, but not see it finished. And in *Ahasuerus* time they were in Captivity, as that had not God wrought mightily, they had all beene cut off by a wicked *Haman*: Therefore they were not so glorious. *Isaiah.* 33. 20. *Look upon* Zion *the City of our Solemnities: Thine eies shall see Ierusalem a quiet Habitation, a Tabernacle that shall not be taken downe*: This Text neither hath not bin fulfilled hitherto, but must remaine. *Isay* 54. 11. *Oh thou afflicted, tossed with Tempests, and not comforted; Behold, I will lay thy Stones with faire Colours, and thy Foundations with Saphires*, &c. When *Antichrist* shall fall down, and the Iewes called; and this Hallelujah sung, The Lord God omnipotent reigneth: then this Promise may be made good. *Isay.* 60. if you read the whole Chapter, there are glorious things spoken of the reigne of the Church: but there have never beene such glorious times since those Prophecies, and therefore these we are to expect

pect to be fulfilled. That place of *Ezekiel*, of the *dry Bones receiving Flesh and Life* is apparant to be the Iewes comming, and Gods ioyning two stickes together, making Iudah and Ephraim to be one; and therefore glorious things are to be expected immediately after the fall of *Antichrist*: and if you may speake of the fall of *Antichrist* as done, you may speake of those Promises as done. So in the 21. 22. *Revel.* There is a description of the glorious estate of the Church, which ordinarily is applied to the glory of Heaven: But there is a mistake in applying these things to the glory that is in Heaven, and not to thinke of the glory that shall appeare on Earth before. It is said, that *John* saw the new *Ierusalem* come downe from Heaven; if it had been the glory of Heaven, more like Heaven should have been opened, and he raised up to it. Againe, *John* here sayes, that *the foundations of the Walls had twelve Stones, and in them the names of the twelve Apostles*: that the Foundations of Heaven should have the names of the twelve *Apostles* is not like. For *Abraham*, *Isaac* and *Jacob*, the Patriarchs and Prophets shall bee there as well as the *Apostles*; and why should it not have the names of the Patriarchs and Prophets as well as the Apostles? And if you read the *Revelations*, you shall finde that the Kings and Princes came to give in their glory to the Church: Now that the Kings and Princes should come in to make Heaven glorious, there is no likelihood in that. Thus there are these Prophesies to be fulfilled, and these Promises to bee accomplished, and therefore a time for the Lord GOD with the Saints to reigne gloriously: And why should we think it much? Let us but consider the great Designes that God hath in honouring of his Saints in

the World, and we have not cause to thinke much of such a truth as this: for hereafter in Heaven *Christ* will be honoured before his Saints. But how will Christ be honoured before all the World you will say at the day of Judgement? But onely at that time so long as the wicked shall stand for their sentence? Doe we thinke there shall be no further time for Christ and his Saints to be honoured but just then? *God* intends to honour *Christ* and the *Saints* before all the World. *Christ* hath purchased a glorious Condition by humbling himselfe so low to the Death of the Crosse, and therefore was promised the Heathen for his Inheritance, and the utmost parts of the Earth for his possession; and this must bee given in due Time; and *God* is pleased to raise the hearts of his People to expect it. And those that are most humble, most godly, most gracious, most spirituall, searching into the Scriptures, have their hearts most raised in expectation of this. And it is not like that that work of the Spirit of theirs shall be in vaine. But *God* is beginning to cleere it up more and more: *God* is beginning to stirre in the World, and to doe great things in the World, the Issue whereof (I hope) will come to that we speake of.

Quest. But what shall bee the glorious Condition of the *Church*, when the Lord *God* Omnipotent reigneth; for which the Saints shall sing this glorious *Hallelujah*? Tell us something of this good Land.

Answ. In the generall I answer, It is the resurrection from the Dead, as the *Apostle* speakes, *Rom.* 11. concerning the Calling of the *Iewes*. But for Particulars; *Glorious things are spoken of thee, O thou Citie of God.*

The first thing wherein the happinesse of the Church con-

consists, is this: That it shall be delivered from all the Enemies of it, and from all molesting troubles, and so be in a most blessed safety and security. The *God* of Peace shall tread downe Satan shortly, and all that are of Satan. *Christ* is described in this *Rev.* 19. with his garment dyed in Blood, when he doth appeare to come and take the Kingdome; and he appeared with many Crownes on his head, that notes his many victories: and his name was *King of Kings*, and *Lord of Lords*. And the Saints appeared triumphing with him, clothed with white linnen, and set upon white Horses; is that a cloathing for Soldiers? Yes, for the Army of *Christ*, that rather comes to triumph then for to fight. *Christ* fighteth and vanquisheth all these Enemies: and they come triumphing in white. All Teares shall be wiped away from the Church, *Isay.* 25. 8. *Revel.* 21. 4. *There shall bee no Briar nor Thorne*, *Ezek.* 28. 24. *among the People of* GOD; *Ezekiel* did once live among *Briers* and *Thornes*, but there shall bee no pricking *Thorne* left. And this Citie that is described in the *Revelation*, shall have the gates alwayes open, in regard of the security that is there; no danger at all of any Enemy.

Secondly, there shall be a wonderfull Confluence of 2.
People to this Church, both *Jew* and *Gentile* shall joyne together to flow to the Beautifulnes of the Lord, *Dan.* 2. *verse* 35. *Christ* is compared to the Stone, that shall breake the Image, and shall become a Mountaine, and fill the whole Heaven, *Isaiah*, 60. *They shall come as Doves to the Windowes*. And when IOHN came to mea the Citie, the Church, it was a great and mighty *Citie*.

Thirdly, because where there is much Confluence, there useth to bee a Contraction of much filthinesse.

There-

Therfore in the third place it ſhall be moſt pure, a pure Church: yea, in great part, if not altogether. Nay we may almoſt affirme, altogether to be delivered from hypocrites. *Without there ſhall be Doggs, and whoſoever ſhall worke or make a lye.* Not without, in Hell; but without the Church. Hypocrites ſhall bee diſcovered and caſt out from the Church: though many get into the *Church* now; then the righteous Nation ſhall enter in. In the 44th. of *Ezekiel*, 9. There is a deſcription of the Church under the *Goſpel:* And he ſhewes that none uncircumciſed in heart ſhall enter in there: But the fulfilling of the Prophecies of thoſe Chapters in the latter end of *Ezekiel*, will not be till this time; and then no uncircumciſed in heart ſhall enter, *Revel.* 21. 27. *There ſhall in no wiſe enter into it any thing that defileth, &c.* there are two Negatives in the Originall, they ſhall not, they ſhall not enter. As *Chriſt* ſayes, *Whoſoever comes to me, I will in no wiſe caſt out*; I will not, I will not caſt out. *Bleſſed are they that are called to the Supper of the Lamb. Before, many were called, and few choſen; but now all that are called are choſen, and none that are made partakers of the firſt Reſurrection ſhall die the ſecond Death.* It is a moſt pure Church, and therefore is deſcribed; The Walls to be precious Stones, the Citie to be as cleere as glaſſe, and the Pavement to be pure gold.

Fourthly, there ſhall be abundance of glorious Prophecies fulfilled, and glorious Promiſes accompliſhed. When you read the Prophets, you have Prophecies of many glorious things: And the knowledge of this truth will help to underſtand thoſe Prophecies. *Revel.* 2. *It is ſaid there was a Booke ſealed ſhewed unto Iohn, and none could open the Booke but the Lambe.* The Booke of the Prophe-

cies

Prophecies is a ſealed Book, and eſpecially the booke of the Prophecies of the *Revelations.* But when the Lamb, *Chriſt*, ſhall come to reigne, this ſhall be opened to us. And therefore it is ſaid, the holy Apoſtles and Prophets ſhould reioyce at the deſtruction of *Antichriſt*, becauſe the Prophets ſhould be ſo cleerely opened, and underſtood by the People of *God. Revel.* 22. 6. *Theſe ſayings are faithfull and true: and the Lord God of the holy Prophets ſent his Angell, to ſhew unto his Servants, the things which muſt ſhortly be done.* Why the *Lord God* of the holy Prophets? That *Lord God* that did intend to make the holy Prophets cleere and evident. Saies the woman of *Samaria*, when the Meſſiah comes, he ſhall teach us all things: We may well ſay it of the comming of *Chriſt*, heere the meaning of abundance of Prophecies and Promiſes, that we know not what to make of, ſhall be cleere before us. *Chriſt* is called the word of *God*, and is ſaid to be faithfull and true, becauſe he will diſcover the truth and *faithfulneſſe* of the Promiſes. And this will bee a glorious Time, when the Prophecies ſhall be opened, and the promiſes come to be fulfilled.

Fifthly, Abundance of hidden Myſteries of Godlines will be cleered then, that now are exceeding darke. 4. *Revel.* Iohn did but ſee a Doore opened in Heaven: But afterwards, *Revel.* 19. he ſaw Heaven opened. Noting the cleere revelation of Truth that ſhall be then: And, *Revel.* 11. 19. *There was ſeene the Arke of the Teſtament: whereas the Arke ſtood before, in the Holy of Holies, that was ſhut up, that none was to come into it, but the High Prieſt*: But now it is opened to all. In the Arke where the Secrets a Type of the Secrets that ſhall be opened at this Time, that were ſhut up before. Glorious Truths ſhall be re-

vealed, and above all, the Myſtery of the Goſpell, and the righteouſneſſe of Faith ſhall bee diſcovered. Before what a little of the Myſtery of the Goſpel, and the righteouſneſſe of Faith was diſcouered! but this will grow brighter and brighter till that time, which is the great Deſigne of *God* for his Glory to all Eternitie.

Sixtly, the gift of the *Saints* ſhall be abundantly raiſed. He that is weake ſhall bee as *David*, and he that is ſtrong as the Angel of the Lord *Zach.* 12. 8. and then ſhall be accompliſhed that Promiſe, that GOD *will powre his Spirit on them; and their young men ſhall ſee viſions, and their old men ſhall dreame dreames.* It was fulfilled in part upon the *Apoſtles*, but the full is not till that time *knowledge* ſhall be increaſed.

Seventhly, the Graces of the Saints ſhall be wonderfully inlarged, even in a manner glorified; though not ſo full as afterwards in the higheſt *Heaven* but mightily raiſed. The Saints ſhall be all clothed in white linnen which is the righteouſneſſe of the *Saints*, that is, the Righteouſneſſe they have by *Chriſt*, whereby they ſhall bee righteous before *God*, and holy before *Men*: HOLINES ſhall be written upon their Pots, and upon their bridles: upon every thing their *Graces* ſhall ſhine forth exceedingly to the glory of *God*. *John* ſaw a Viſion of the *Bride* comming downe from *Heaven*, with a Heavenly *Glory*, fit to meet *Chriſt* her *Bridegroome*, to ſtand in his preſence, and ſerve him day and night.

Yea further, Religion ſhall bee honoured, and no more be a diſgrace. *God* hath promiſed to his Church that hee will wipe away their Reproches for ever.

The People of *God* have been and are a deſpiſed People: But their Reproach ſhall be for ever taken away,

and

and they ſhall not be aſhamed of Religion: for it ſhall be glorifyed before the Sonnes of men. Therfore it is ſaid *Revel.* 14. *They ſhall have the Name of God upon their Foreheads, openly to profeſſe Religion; A time ſhall come when ten men ſhall take hold on the skirt of a Iew, and ſay, we will go with thee.* Cant. 8. 1. *I will kiſſe thee, yet ſhould I not bee deſpiſed:* She would embrace *Chriſt* publikely, and ſhould not be deſpiſed: It ſhall be ſo honourable, as none ſhall be able to deſpiſe it. There are notable Texts of Scripture, to ſhew the great Honor that ſhall be in the wayes of *Religion*, *Iſaiah* 49. 23. *Kings ſhall be thy Nurſing Fathers, and Queenes thy Nurſing Mothers; they ſhall bow downe to thee, and lick up the Duſt of thy Feet.* What a high expreſſion is this for the Honour of Godlineſſe? So in *Iſaiah*, 60. are a great many of notable expreſſions, *verſe*, 13. *I will make the place of my Feet glorious*; that is, the Church. There was a time when as the Feet of *Chriſt* were as burning Braſſe, to ſhew the ſuffering condition of the Church: But now the Feet of *Chriſt*, that is the Church, ſhall be made glorious, *verſ.* 14. you have two notable Scriptures for this in the Propheſie of *Zachary*. The firſt in the 4th. of *Zachary*, 16. *They ſhall be as the Stone of a Crowne-lifted up:* They are now trampled upon as the ſtones of the ſtreet; but they ſhall be as the Stones of a Crowne; and not onely ſo, but as the Stones of a Crowne lifted up: The ſecond place is in *Zach.* 12. 5. *The Governours of* Iudah *ſhall ſay in their hearts, the Inhabitants of* Ieruſalem *ſhall be my ſtrength in the Lord of Hoaſts their God.* Wee know, that now in many places, the Governours of *Iudah*, the great ones of the Countrey, their Spirits have beene ſet againſt the Saints of God: Wee know what re-

prochfull names they have put upon them, and how they have discountenanced them: Though the Governours of *Iudah* have counted them factious, and Schismaticks, and Puritanes; there is a Time comming, when the Governours of *Judah* shall bee convinced of the Excellency of Gods people, so convinced as to say in their hearts, that the Inhabitants of *Ierusalem*, that is, the Saints of *God* gathered together in a Church, are the best Common-wealths men: not seditious men, not factious, not disturbers of the State; but they are our strength in the Lord of *Hosts*, they are the strength of a Kingdome, and shall be countenanced by them as the strength of a Kingdome, as those that will bee most usefull in a Kingdome. This will bee a blessed time, when as wicked men and wickednes shall bee despised, and Godlinesse as honourable as ever it was contemptible: this shall bee when the Lord *God* Omnipotent reigneth in his Church. And through *Gods* mercy, wee see light peeping out this way: That the Governours of *Iudah* are saying, *The Inhabitants of Ierusalem shall be our strength*: Religion shall be honoured in the World one day, and not only at the day of *Iudgement*, but here.

In the ninth place; the presence of *Iesus Christ*, and of *God* shall be exceeding glorious in the *Church*: then the name of it shall be called IEHOVAH SHAMMAH, *The Lord is there*. They shall follow the Lamb whersoever he goeth: they shall see the King in his beauty and glory. And such a presence of *Christ* will be there, as it is questionable whether there shall be need of Ordinances, at least in that way, that now there is. And therefore some interpret that place so: *They shall be all*

taught

taught of God, and shall not need to teach one another. And so that place 2. *Peter*, 1. 19. *We have also a more sure Word of promise, whereunto ye doe well that ye take heed untill the Day dawne, and the Day-starre arise in your hearts.* Now the Morning-Starre, the *Holy Ghost* applies to them, *Revel.* 2. 28. *That is such a glorious presence of Christ, as shall so instruct them, as if they had not need to take heed to the Word of Prophesie.* And in *Revelat.* 21. *They shall need no Temple, nor Sunne, nor Moone; for the Lamb is the Temple and the light thereof:* the presence of *Christ* shall bee there, and supply all kind of Ordinances. And *Revel.* 7. *Christ* sayes; *Hee will lead them to the Fountaine of living waters*; all the Ordinances. Here are but the streames and Conduits; then they shall be led to the Fountaine. Though we dare not affirme that there shal be no Ordinances; yet is there some probability at least thus far in comparison; there shall be such a presence of *Christ* there, as there shall not be that need of Ordinances.

In the tenth place. There shall bee the addition of Martyrs, and many of the Worthies of *God* that have lived in former Times shall rise againe. If you read the 7th. *Revel.* and 21th. *Revel.* you cannot but be convinced of this, That *those that have suffered Martyrdome under Antichrist shall have the glory of that time*; and *Daniel* shall come up and stand in his lot; and as he, so many of the Worthies of God in former times: and this shall add to the Glory of that time.

The eleventh is this: There shall be most blessed Union of all the Churches of the World. The envy of *Ephraim* and of *Iudah* shall be taken away. *Isaiah* 11. *There shall be one King; and one Name.* Zach. 14. 9. *Wee all professe one Lord, but give him divers Names: but then*

there ſhall be one Lord, and his name one. Zeph. 3. 9. *They ſhall ſerve the Lord with one Conſent, with one Shoulder,* it is in the Originall: And if you read that Chapter, you may ſee what Reference it hath to a more glorious Time, than the returning of the Iewes from the Captivity. Diſſentions in any one Congregation are evill; and for one Church to diſſent from another is a grievous evill. Bleſſed will the Time be, when all diſſentions ſhall bee taken away; and when there ſhall bee a perfect Union of all, and not any diſtinction of *Calviniſts* or *Lutherans*, or the like: but all ſhall come, and ſerve God, and be called by one *Name*.

The twelfth is the Reſurrection of the Creatures of the World: and ſo in that regard there ſhall be abundance of outward Glory and Proſperity. That place in the 8th. of the *Romans*. *The Creature groanes under the Burthen that it is in, that it may be delivered into the Adoption of the Sonnes of God.* When the fulneſſe of the glory of the Adoption of the Sonnes of *God* ſhall come, the *Creatures* ſhall be delivered to them. The whole World is purchaſed by *Chriſt*, and purchaſed for the Saints, that is *Chriſts* ayme. *All is yours*, (ſayes the *Apoſtle*) *the whole World:* and therefore, *Revel.* 21. 7. it is ſaid, *The Saints ſhall inherit all things.* You ſee that the Saints have but little now in the World; now they are the pooreſt and the meaneſt of all; but then when the Adoption of the Sonnes of *God* ſhall come in the fulneſſe of it, the World ſhall be theirs; for the World is purchaſed for them by *Jeſus Chriſt*. *Not onely Heaven ſhall be your Kingdome, but this World bodily.* And ſo that place, 2 *Pet.* 3. 10. where it is ſaid, *The Heavens ſhall paſſe away with a great noiſe, and the Elements ſhall melt with fervent*

vent Heat: the Apostle speakes as if it were the Day of Judgement. But there is one passage whereby we may gather that the Apostle onely meanes a mighty change that shall be before the day of Judgement, *verse* 13. *We according to his promise look for new Heavens and new Earth.* Where hath *God* promised a new Heaven, and a new Earth? I know no place in Scripture that I can referre this place unto, but *Isaiah* 65. 15. which is apparant to be meant of the *Church*. Now the Apostle speakes of these Times, when there shall be a mighty change in the World: then shall be fulfilled that Promise, *There shall be new Heavens, and a new Earth.* We can find no such promise but in *Isaiah*, and that is meant of the *Church*, and therefore it is probable the Apostle meanes that *Lactantius* sayes, *When the Thousand yeeres come, the world shall bring forth Fruite alone, and the Rocke shall distill Dew, and no Creature shall live upon Prey; the Dog shall not hunt, the Child shall not be afraid of the Serpent:* making the place of *Isaiah*, which we understand metaphorically, to be understood literally, Of the *Wolfe* and the *Lambs* living together, and the *Child* playing upon the Hole of the *Cockatrice*.

And all the Prayers that ever we put up for the *Church* will be answered, and the blessing of all will come upon the Churches. Heere we have some degree of Blessing: But the Blessing of all the prayers of the Prophets and Apostles will come upon it. In *Isay*, They were to *cry to God, and give him no rest, till he made Ierusalem the praise of the whole World:* that is, till God did bring this Time, and Ierusalem back not him so lifted up. All these prayers that have not given God rest all this while, shall be answered, and Ierusalem shall be advanced.

Lastly,

Lastly, Those glorious *Titles* that the *Church* of *God* hath in the old Testament, will be made up to the full; and that is a Resultance from all the Former. There are many glorious Titles of the Church of *God* in the old Testament: Now the estate of the Church in the old Testament was but Typicall; typifying the estate of the *Gospel*. I shall name some of them, and when those come to be fulfilled, it will be glorious. First the *Lords Portion*. *Deut.* 32. 9. Secondly his *Pleasant Portion*. *Jerem.* 12. 10. Thirdly his Inheritance. *Isaiah.* 19. 25. *All People are the Worke of his Hands, But his Church is his Inheritance.* Fourthly, *the dearely Beloved of his Soule.* Ierem. 12. 7. Fiftly, *Gods Treasure*, and *Peculiar Treasure*, Exod. 19. 5. Sixtly, *His Glory*, Isaiah, 46. 13. Seventhly, *The House of Gods glory*, Isaiah, 60. 7. Eightly, *A Crowne of Glory*. Isaiah, 62. 3. Ninthly, *A Royall Diademe*, in the same place. Tenthly, *The glory of God*. Ierem. 3. 17. Againe, *The Throne of his Glorie*. Jeremiah, 14. 21. Againe, *The Ornament of God*: and *The Beauty of his Ornament*, Ezek. 7. 21. Againe, *The Beauty of his Ornament in Majestie*, in the same place. Now to have all this made up to the full; to shew that these are no high expressions, but rather come short of what will bee: it must be a glorious condition.

But you will say, Are these things true?

To that wee answer; For the truth of them, I will goe no further then this Chapter, *verse* 9. *These are the true sayings of God*. It is a very strange Phrase: If they be the sayings of God, they must needs be true. Were it not enough to say they were the sayings of God, or true sayings? No, they are the true sayings of GOD. And in the Originall it is not onely the true sayings of God;

God; but the true ſayings of that *God* that is true: therore they are certaine.

But how can they be? *Queſt.*

Zachary, 8. 9. *If it be marvellous in your eyes; ſhould it alſo be marvellous in my eyes, ſaith the Lord of Hoaſts? they are marvellous in your eyes; but they are not ſo in mine.* It is *God* Omnipotent that ſhall doe theſe things, by that power, *whereby he is able to ſubdue all things unto himſelfe.* Mountaines ſhall be made plaine, and hee ſhall come skipping over Mountaines, and over difficulties, nothing ſhall hinder him. And why ſhould you thinke it ſtrange, that theſe things ſhould be, though they bee great: God hath done already as great things as theſe. Certainly Chriſtians that ſhall acknowledge the great and never-ſufficiently admired and adored worke of God in the *Hypoſtaticall* Union of the Natures, that *God* ſhould be *Man*, ſhould never aske this Queſtion, how theſe things ſhould be? or to think that any object propounded for our Faith is too difficult. *Anſw.*

But when ſhall theſe things be? *Queſt.*

Truly (Brethren) we hope it is not long before they ſhall bee; and the neerer the Time comes, the more clearly theſe things ſhall bee revealed. And becauſe they begin to be revealed ſo much as they doe now, we have cauſe to hope the Time is at hand. In *Daniel*, 12. God bids *Daniel ſeale his Booke untill the time come*, as if then it ſhould be opened. Doth God begin to open this Booke? Know that the time is at hand. *Iohn* was bidden not to ſeale the Booke, becauſe the Time was at hand. The neerneſſe of the Time at hand diſcovers the Booke; and the neerer the Time, the more it is diſcovered. No place in Scripture gives us ſo much light to *Anſw.*

know when this shall be as *Dan.*12.11. *And from the time that the dayly Sacrifices shall be taken away, and the abomination that maketh desolate set up; there shall bee a thousand, two hundred and ninety dayes.* What is the meaning of this? The light that I have from this, I acknowledge to be from that worthy Instrument of God Mr. *Brightman.* A day is usually taken for a yeare, and so many dayes as were set, so many yeares it should be. All the question is about the beginning of the time. This abomination of desolation was in *Julians* time in 360. because then *Iulian* would set up the Temple againe that was destroyed, in despight of the Christians, and would set up the Iewish Religion againe: That was the abomination of desolation, sayes he; and the whole Iewish Religion was not consumed till that time. Now reckon so many yeeres according to the Number of the dayes, it comes to, 1650. and it is now 1641. and that place for the abomination of desolation is like to bee it as any that can be named. But it is said, *Blessed is he that comes to another Number:* 1335. dayes, that is 45. years more added, that is, sayes he in 1650. they shall begin; but it shall bee 45. yeares, before it comes to full Head, and blessed is hee that comes to this Day. And he hath hit right in other things, as never the like, in making *Sardis* to be the Church of *Germany*, and foretold from thence how things would fall out, and wee see now are. Now we have also a voyce from the Multitude, as from the Waters, and it begins to come from the Thundrings.

Seeing these things shall be, what manner of persons ought we to be? That is the worke I intended to have done, to have shewed you the Duties, these things call for at our Hands. If *God* hath such an intention to glorifie his Church,

Church, and that in this World: Oh, let every one say to his owne heart; *What manner of persons ought wee to be?* and especially, *What manner of persons ought yee to be?* because you are beginning this despised Worke, gathering a *Church* together, which way *God* will honour. Certainly, the Communion of *Saints*, and independency of Congregations *God* will honour.

And this Worke is a Foundation of abundance of glory that *God* shall have, and will continue till the comming of *Christ*. And blessed are they that are now content to keep the Word of Gods Patience. And doe you keep the Word of Gods Patience, though you suffer for it, as you now doe. And wait, the Text sayes, Those that testifie against *Antichrist* and *Antichristianisme*, and keep the Word of *Gods* Patience, *God* will keep them in the houre of Temptation, hee will make them a *Pillar* in his House, and they shall never goe out; *God* will open their dore, so as none shall shut it till the comming of *Christ*: and hee will write upon them the Name of *the new* IERVSALEM. Therfore keep the Word of *Gods* Patience now you have an opportunity in your hands for furthering this great Worke. Take heed that you loose not this opportunity: certainly, if there should fall out any just cause amongst you of scandall in regard of Divisions, or any other way, you may do more hurt to hinder this glorious Work, then all the Persecutors could doe. For you will perswade the consciences of Men, that this is not a Way of *Christ*. Persecutors cannot doe so. So that the Governours of *Iudah* wil not say, *Our strength is in the Inhabitants of* Ierusalem, *those that professe themselves to be the People of* Ierusalem.

FINIS.

6.

A Gun-Powder-Plot IN IRELAND

For the blowing up of the chiefeſt Church in *Dublin*, when the Lords and others were at Sermon, on *Sunday, October*, 31. 1641.

Which Conſpiracie was plotted to bee done by the Papiſts and Prieſts in *Dublin*.

With a furrher Diſcovery of their bloody intention for the Maſſacring of the *Engliſh* Proteſtants in *Ireland*.

By the Information of *Thomas Creamor* of *Grayes-Inne* Gentleman, taken before the Major of *Cheſter*, *November* 3. 1641.

And Related in a Letter ſent from two chiefe Juſtices in *Ireland* to the Parliament.

With a Relation of a Battell fought by the Lord *Moore*, againſt the *Rebels* in *Ireland*, and the number that were ſlaine on both ſides.

LONDON, Printed for JOHN THOMAS. 1641.

BRITISH MUSEUM

A True and further Discovery of the Plot in *Ireland*, not onely declaring the Massacring of the *English* Protestants there, but also for the blowing up of the chiefest Church in *Dublin*, when the Lords and others were at Sermon, and this to be done by the Papists and Priests that are in *Dublin*.

The information of *Thomas Creamor* of *Grayes-Inne* Gentleman, taken before the Major of *Chester*, the fift of *November*, 1641.

THat hee met with one *Maggennis* an Irish Gentleman, who told him the *Irish* were resolved to roote out all the *Scots* out of *Ireland*, and that hee was going thither, and had sent before him 900.l. and told this Informant that if he had a customers place in Irelād he wisht him to part with it upon any tearmes, and further that when *Maggennis* heard of these stirres in *Ireland*, he wished that he had given 100.l. that hee had bin there, but when he heard that the Earle of *Mackquere* was taken prisoner, he told this Informant that he would goe backe with him againe to *London*.

The Letter from Ireland from the Lord chiefe Iuſtices.

DEclaring that the Papiſts and Popiſh Prieſts had undermined the chiefeſt Church in *Dublin*, and there placed great ſtore of Faggots and Barrels of Gunpowder, intending when the Lords and Privy Counſell in IRELAND had beene at Church to have blowne them all up at once, and at that time to have ſet upon all the reſt of the Proteſtants in *Dubli*, and to have maſſacred them, had they not been miraculouſly prevented.

BRITISH MUSEUM

AN

EXACT RELATION

of a Battell fought by the Lord *Moore*, againſt the Rebels in *Ireland*; with the number that were ſlaine on both ſides.

THe Lord *Moore* hearing of the Rebellion of the Papiſts; ſent for all his Tenants, and asked them, if they would aſſiſt him in ſuppreſſing of the Rebels; their anſwer was, they would bee ready at all times, to venture their lives, for their King, him, and their Countrey: His Lordſhips anſwer was, he was very thankfull to them for their faithfulneſſe to his Majeſty, and alſo for their faithfulneſſe to him, and to their Countrey; and if they would aſſiſt him, he would by the 20. of *October* provide Armes for them; and he would goe finde out ſome of the Rebels, who did much ſpoyle all the Countrey there abouts; their anſwer was, with all their hearts they would aſſiſt him, to the uttermoſt of their lives & fortunes, promiſing all to attend him on the 29. of *October*.

In the meane time, the Conſpirators hearing of my Lord *Moores* deſigne upon them, they made themſelves two thouſand ſtrong; intending to take my Lord *Moore* in his houſe, and to carry him away priſoner; and to ſeize upon all his munition, and to take his hundred

horſe, that he had then in readineſſe: he having notice of their comming, ſent poſt for all his friends, and ſervants; for that he was before their comming furniſht with a thouſand men, but had not gotten in Armes for halfe of them. The Rebels drew neere his houſe, to the number of two thouſand, with Drums, and Colours diſplay'd before them. My Lord *Moore* ſeeing them ſo neere, thought it not wiſedome to let the Rebels beſiege him in his houſe; therefore he marcht out to meete with them, and having met with them in a narrow paſſage, which went to his houſe, a Rock being on one ſide, and a River on the other ſide; he placed his horſe in the Front; where began a very ſmart fight betweene them; but the Rebels ſtill preſt to gaine the paſſage to his houſe; which they with much adoe gained; ſo that by that meanes, the Lord *Moores* Horſe could ſtand him in no ſtead; neither was he able to charge them any more with his foot; ſo that he was forct to march to a City three miles of.

The number of the Rebels ſlaine in this fight, was three hundred; the number of the other ſide ſlaine, was forty; then the Rebels entred the Lord *Moores* houſe, and tooke all that they found in it, and killed up all his Cattell; and pillaged his Tennants houſes, and deſtroyed all their Cattell round about.

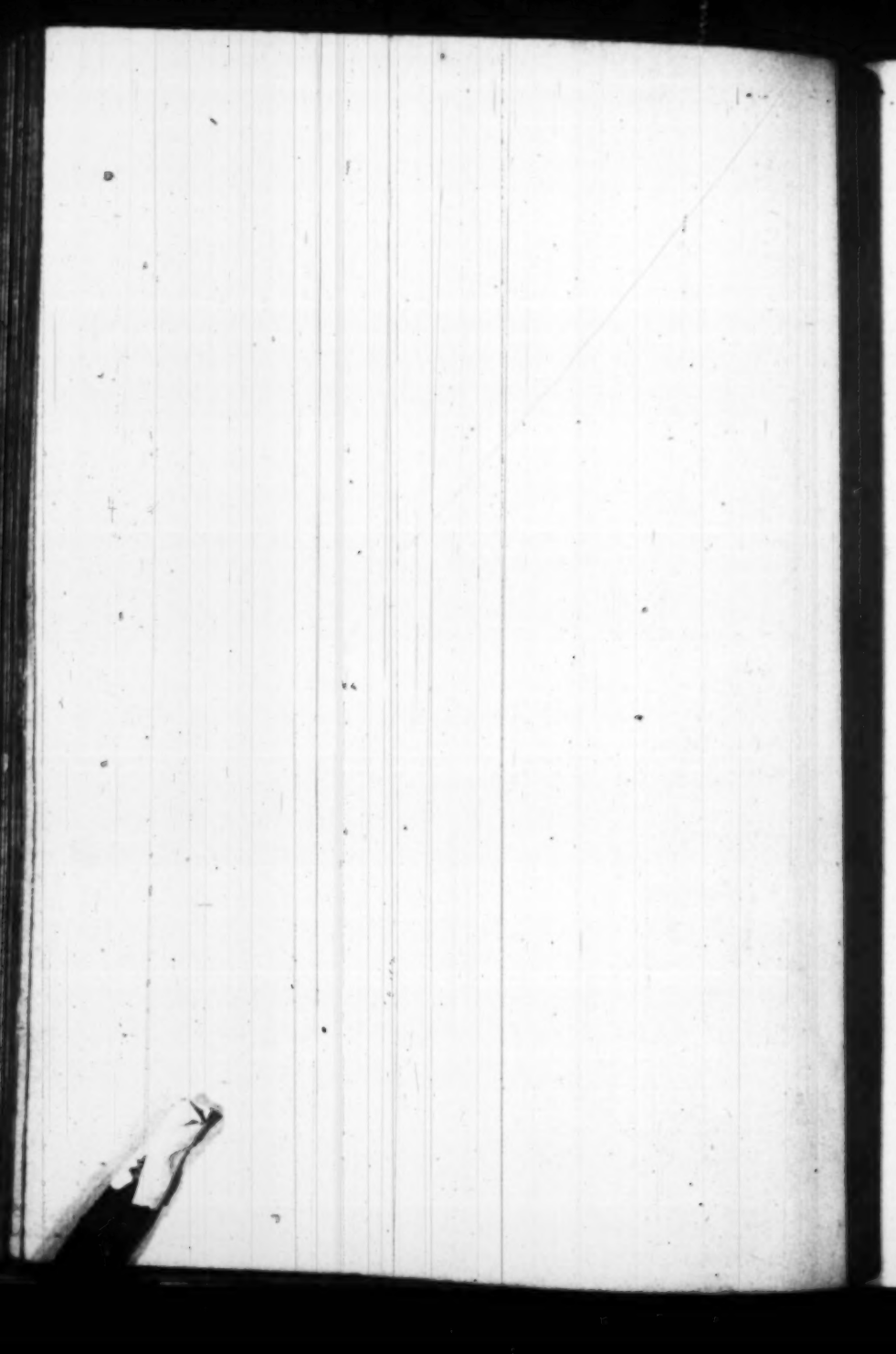
The chiefe Commander of the Rebels is, Sir *Patrick Oneal*, the high Sheriffe of a County in *Ireland*, who, with the other Rebels publiſhed many declarations in writing to this effect; That they were not a conquered Nation, nor would not live under the Lawes, that have now of late beene enacted; and they would have a free uſe of their Religion without interruption; which they had

had now cauſe to feare, would be much ſtraitned, if not utterly taken away: therefore it is high time to ſtirre, ſince it is of ſo great a conſequence; therefore all that wiſh well to the Catholique Faith, let them now betake themſelves to their Armes, and come now and aſſiſt us who are now in the field, to defend the Religion with our ſwords, which hath beene eſtabliſhed in this Kingdome, by our worthy Anceſtors: and hereby we ſhall put honour upon our Religion and make our names famous throughout the Chriſtian world; and if any of the Catholique Religion ſhall refuſe to aſſiſt us in this our juſt defence, let them know, they will be kept under like ſlaves, and draw upon them a curſe from all the Catholiques in the world, and the curſe of us Prieſts, and Fryers, and Souldiers.

Given at the Councell, held the 31. of *October*, in the County of *Monno*.

Patrick Oneal.
Hugh Mackmadouſe.
Father Patrick.
Fryer Dennis.

FINIS.



THE SOULDIERS TRIVMPH: AND The Preachers Glory.

In a Sermon preached to the Captains and Souldiers exercising Arms in the Artillery Garden, at their Generall meeting in S. *Michaels* Church *Cornhill* in *London*, the 31. of *August*, 1641.

BY
MATTHIAS MILVVARD, B.D.
Minister of S. *Hellens*.

Bern. ad Milites Templi, cap. 1.
Infœlix victoria, qua superans hominem, succumbis vitio.

LONDON,
Printed by *W.E.* and *I.G.* for *John Clark*, and are to be sold at his Shop under S. *Peters* Church in *Cornhill*.
M DC XLI.

TO THE HIGH AND MIGHTY PRINCE, CHARLES, PRINCE OF GREAT Britaine, Son and Heire apparant to our Soveraigne Lord, CHARLES, King of Great Britaine, &c. Long happineſſe in this, and eternall bleſſednesse in the next world.

Moſt gracious Prince,

T hath pleaſed your Highneſſe to honour the Company of the Artillery Garden, by vouchſafing to be their Generall; wherein you have ſo endeared and obliged them to your ſervice, that upon juſt occaſion their lives and blouds are for

your defence, ready to be laid down. To whom then doe I owe this Dedication, if not first to your Highneſſe? which if your Grace deigne to take into your Princely Patronage, I have the utmoſt of my ambition. My weakneſſe (I confeſſe) forbad me to aſpire ſo high, but your Gracious clemencie invited me thus far: And indeed you may challenge it as a due debt, (if it were worth the owning) it being the firſt Sermon preached ſince your Highneſſe ſo much honoured the Company. You have a great Part to act, (moſt excellent Prince) when God ſhall pleaſe to call you to it, whoſe word will teach you to governe your ſelfe and people; to rule juſtly; and amongſt the Courtly adulations and crouchings, not to be lifted up, but

to

to remember your ſelfe to be but man; not ſo much to conſider how great you are, as how good you ſhould be; to acknowledge your power to be lent you for the advancement of Gods true worſhip; to love God more then your earthly dominions; to puniſh ſlowly, to pardon eaſily; to bend your revenge more for the Commonwealths ſafety, then to ſatisfie your owne deſire; to mollifie ſharp Decrees with the lenity of mercy; to deſire to command your ſelfe, as well as others; to ſubject your own paſſions to Reaſon, as well as men; to remember that you rule over men; that you muſt rule according to Lawes; that you muſt not alwayes rule, but one day be called to your accompt before the ſu-

preame Judge of heaven and earth; and having ruled well, to receive an immortall Crowne in his everlasting Kingdome. VVhich shall be the prayer of

Your Graces

humbly devoted,

Matthias Milward.

To the Right VVorſhipfull Alderman, THOMAS SOAME, one of the Colonels of the Honourable City of London, and Preſident of the Artillery Company.

Captaine PHILIP SKIPPON, Captaine of the ſame Company.

AND

To Captaine JOHN VENN, Deputy Preſident.

Lieutenant VVILLIAM MANBY, Treaſurer.

AS ALSO

To the worthy Captaines of the City,

Martin Bond.
Marmaduke Rawdon.
George Langham.
Edward Ditchfield.
Thomas Covell.
Edmund Forſter.
William Geere.
Samuel Carlton.
Tobias Maſſy.
Randolph Manwaring.
Henry Sanders.
Nicholas Beale.
Robert Davies.
Matthew Forſter.
John Bradley.
Rowland Wilſon.
James Bunce.
Tho: Chamberlaine.
Tho: Buxton.

And to all other Gentlemen exerciſing Armes in the Artillery Garden, London.

Noble Sirs,

I Bring you here together, and cite your names in the view of his Highneſſe, your Princely Generall; that as he beheld you in your War-like marches, ſo he may know you in your religious poſtures. I have joyned your ſword to ours, Preachers and Souldiers together; one hath need of another; we to pray for you, you to fight for us; being hummʼd at by a company of Browniſts as we walk the ſtreets; whoſe very cloaks which we buy of them, they hate upon our backs. Pudet hæc opprobrie nobis.

This Sermon, I heare, hath undergone ſome cenſure, (but by the weaker ſexe) for reciting Stories in it, as it is ſaid; but they which ſpake it, conſidered not that I was to ſpeak to Gentlemen that are both Souldiers and Scholars, and not to women, who are now grown ſuch learned Doctreſſes, that they will take upon them to teach any Miniſter both what and how to preach. An over-ſhooting expectation is an enemy to all honourable actions; and where that is not ſatisfied, the undertaker ſuffereth diſgrace. From me therefore ſeeing nothing of worth can be expected, I cannot ſuffer much in my reputation, if I have done that which is worth nothing: Yet as it is, I am bold to preſent it to your view, being in a manner enforced thereunto: For though your deſires were command enough, yet there is required a Vindication both of my ſelfe, and you; Of my ſelfe, that the world may ſee my doctrine and preaching is not ſo heterodoxall, as the malicious would make it; Of you, that mine enemies may ſee your judgement hath not ſo exceedingly

dingly erred in making choice of one, not altogether ſo unworthy as their envy reports me. It would trouble me, ſaid Seneca *upon like occaſion, if* Cato, or Lælius, *or the other* Scipio *did thus cenſure me:* Nunc malis diſplicere laudari eſt, *'Tis praiſe to be diſpraiſed of thoſe that ſpeak ill, who never yet learned to doe well. They are like bawling dogs, (ſaith he)* qui non feritate, ſed pro conſuetudine latrant, *that bark more for cuſtome then curſtneſſe. However, ſuch as it is I preſent to you and the worlds view. I can make it no better then it is, and if others will make it worſe, yet my hope is you will make the beſt of it. Finally (worthy Gentlemen) Feare God, honour the King, be religious in peace, be valiant in war, fight the good fight of faith,* Agonotheta Deus, *God the Lord of battailes hath promiſed you* immarceſſibilem coronam, *a never-fading crowne, and triumph in his Kingdome. So prayeth*

Your faithfull *Symmachus*,

and Fellow-ſouldier,

Matthias Milward.

THE SOVLDIERS TRIVMPH, &c.

BEloved Christians, worthy Gentlemen, Souldiers and Citizens, ye have had many excellent Instructors, who have led you forth to fight the Lords battailes in your spirituall warfare, and they have phrazed their Sermons in your owne Martiall termes, of Motions, Postures, Marches, Alarums, Retreats, and the like; Whatsoever your Discipline affords in your War-like Dialect, I shall desire you to pardon me if I tread not in their steps, nor walk their round, whom I may sooner envie then imitate: For, I professe ingenuously, as I should hold it both an honour and ornament, if I could present my service in your language; so I am loth (being to speak before our Christian Hanniball) to shew my self through ignorant boldnesse an old doting *Phormio*. I shall therefore speak plainly, yeelding the glory of learned eloquence to those who have gone before me. And now after so many directions gi-

ven you to fight, I purpoſe to lead you forth to a triumph, yet not (I hope) before the victory, for even in this Church militant, whilſt we live, we have ſome triumphs: So ſaith the Apoſtle,

2 Cor. 2. 14.

Now thanks be unto God which alwaies cauſeth us to triumph in Chriſt.

THeſe words may be called *The Triumph of the Church Militant*, whoſe Cataſtrophes of Sorrow being turned into Trophees of Ioy, ſhe doth in the midſt of deviliſh malice and worldly miſery lift up her head with heavenly comfort, praiſing God, who alwayes in his Son giveth victory. *In all theſe things*, ſaith S. *Paul*, ὑπερνικῶμεν, Rom. 8. 37. *we are more then Conquerers.* If ſo, then certainly triumphers, *Now thanks be to God, &c.*

In this Triumph I obſerve foure things:

1. The Actors.
2. The Author.
3. The Time.
4. A Thankſgiving.

Firſt, the Actors or Triumphers are of two ſorts:

1. The Preachers.
2. The Hearers.

1. The Preachers: From whence I note the glory of the Miniſterie in us; for though we be made

made *Spectaculum*, a gazing ſtock to the Angels, to the world, and to men, yet Vs, *He cauſeth us to triumph.*

2. The Hearers: From whence I note the comfort that comes to you; for ſeeing your good is the cauſe of our joy, you alſo are Actors in this Triumph; We rejoycing in your Salvation, You, in our Miniſtration.

Secondly, the Author is God, he *cauſeth* us, for ſeeing neither we nor you have cauſe to triumph in our ſelves; Not we, for we are onely Gods Labourers; Not you, for ye are Gods Husbandry: Therefore He whoſe Labourers we are, whoſe Husbandry ye are, he cauſeth us to triumph; We for you, you by us, both in Chriſt, *He cauſeth us to triumph in Chriſt.*

Thirdly, the time of continuance, how long it laſteth; Not like the Pageants or triumphs of the world, a tedious toile, and a quick ſpoile, ſet up in a yeare, and pulled downe in a day; not *per annos*, for a few yeares, but *perennis*, for ever, *Alwayes he cauſeth us to triumph.*

Fourthly, then follows a Thankſgiving, like the ſhout of an Army after a victory, like that of Iſrael, when the Arke of God came into the Hoſte, *Now thanks be to God which alwayes cauſeth us to triumph in Chriſt.*

1. The Preachers of the Word of God are Actors, He cauſeth us to triumph. Our triumph ſtands in three things: Watching, Feeding, Ordering: And for theſe the Church is compared to a City, to a Flock, to a Bride. To a City,

Matth. 5. whereof they are watchmen, *Eſay* 21. To a flock, *Iohn* 10. and they are the Shepherds. *Ier.* 6. To a Bride, and they are the *Paranymphi*, the friends of the Bride-chamber, *Cant.* 2. Three things therefore are due from them to the Church, *Munimenta, Alimenta, Ornamenta*, ſaith *Bernard:* As ſhe is a City, ſhe muſt be watcht for her ſafety; As a Flock, ſhe muſt be fed of neceſſity; As a Bride, ſhe muſt be ordered with decency. In theſe ſtands our triumph.

Firſt therefore ye ſhall ſee a deſcription of this City, *Apoc.* 21. It was all of gold, it had a great wall, and high, twelve gates, three Eaſt, three Weſt, three North, and three South, and it lay foure ſquare. To this heavenly Ieruſalem, the Church may be compared, *Cujus muri concordia, antemurale patientia. Bern. in dedicat. Eccleſiæ.* Vnity of the Citizens is the wall, for *Civitas eſt civium unitas*; a good conſcience and patience are the Bulwarks. It is called holy, becauſe eſtabliſhed in the holineſſe of faith; It is new, becauſe the Law dies, the Ceremonies fade: The Law, like old *Zachary*, is dumb, and cannot ſpeak, becauſe *Iohn*, which ſignifieth *Grace*, is borne. *Luke* 1. 20. *Old things are paſſed away, all things are become new. New hearts, Ezek.* 36. *New tongues, Act.* 2. *A new commandement, Iohn* 13. It is called *Hieruſalem the viſion of peace*, for Chriſt the Founder of it, and confounder of the enemies of it, is our peace. The twelve gates reſemble the twelve Articles of our faith, through confeſſion whereof we enter into the Church.

Church. The foure parts of the world ſhew the amplitude thereof. Laſtly, this City lyeth foure ſquare, which is a reſemblance of our faith, love, hope, and good works. They are all of one length: for how much a man beleeveth, ſo much he hopeth; what he hopeth, he loveth; and as he loveth, he worketh: And thus (as ſaith the Prophet) *thou ſhalt be called a City ſought out and not forſaken, Eſay* 62.12.

But now, ſaith the Preacher, *I have ſeene this wiſdome under the ſun, A little City, and few men in it, and a great King came and compaſſed it about, and builded Forts againſt it: And there was found therein a poore and wiſe man, and he delivered this City by his wiſdome, but none remembred this poore man: Then ſaid I, Better is wiſdome then weapons of war, Eccleſ.* 9.14. But I know not how, this City is betrayed, there is a conſpiracie of the Prophets in the midſt of her, *Ezek.* 22. and a confederacy of the people, *Eſay* 8. I meane Ieſuites and Separatiſts, they craftily crept in to ſpie out our liberty, theſe have wickedly gone out to betray our peace; not content to drink of the ſweet waters, but trouble the reſidue with their feet, *Ezek.* 34.17. yea like ſo many *Sepiaes* have vomited forth Inke, with too much gall in it, to diſturbe our Churches peace, and daſh our triumph. I wiſh there had not been men ariſing out of our ſelves, ſpeaking perverſe things, *Act.* 20. 30. For as the ſea would be quiet of it ſelfe, if winds, and vapours, and exhalations did not trouble it; ſo the people would have been tra-

ctable and peaceable enough, if ſome ſeditious Orators, the bluſtring brethren of *Boreas*, had not ſet them in agitation.

When *Ioab* underſtood that his enemies were encamped both before and behind him, he divided his Army betweene himſelfe and his brother *Abiſhai*, with this direction, *If the Aramites be ſtronger then I, thou ſhalt help me; but if the children of Ammon be too hard for thee, I will come and ſuccour thee.* Let us doe ſo: and like thoſe in *Peters* ſhip that beckoned to their fellows in *Andrews* boat, aid one another againſt the common adverſary. They write of Lady *Margaret*, Counteſſe of Richmond, mother to King *Henry* the ſeventh, that ſhe would often ſay, On condition that the Princes of Chriſtendome would combine themſelves, and march againſt the common enemy the Turk, ſhe would moſt willingly attend them, and be their Laundreſſe in the Camp. God unite us at home among our ſelves, that the ſeameleſſe coat of Chriſt, rent by ſchiſme and faction, may be made up, that ſo we may triumph in Chriſt.

Secondly, the Church is a flock, and muſt be fed of neceſſity, and in this alſo ſtands our triumph. *Feed, feed, feed,* ſaith Chriſt to *Peter: Earth, earth, earth, heare the word of the Lord,* ſaith the Prophet *Ieremy*, for that is your food: You are thrice called upon to heare, we thrice called upon to teach, ſhewing thereby that your joy and our triumph are both twiſted upon one threed: *O ter fælices & amplius quos irrupta tenet copula, nec malis divulſus querimoniis extrema citius ſolvet amor die,*

die, as he ſaid of man and wife. Thrice happy ſhall we and you be, if our unity be not divided with unjuſt complaints, if our love to Chriſt be mutuall, and our care to ſerve him equall. *The Prieſts lips*, ſaith the Lord in *Malachy*, *ſhall preſerve knowledge, and they ſhall ſeek the Law at his mouth*, *Mal.* 2. 7. The reaſon there is given, *For he is a meſſenger of the Lord of Hoſts*, which teacheth us and you our duties: Firſt us, He is *a Meſſenger*, that requireth fidelity; *a meſſenger of the Lord*, that requireth ſanctity; *of the Lord of Hoſts*, that requireth magnanimity. Secondly, you: *A Meſſenger*, therefore you muſt give him audience; *of the Lord*, therefore yeeld him obedience; *of the Lord of Hoſts*, therefore you owe him reverence.

I am ſorry to think that our Church ſhould be troubled with two cruell mothers: One hath dry breaſts, and yet will needs be a Nurſe; wanteth knowledge, yet will have a charge: Another hath flowing breaſts, yet will give no ſuck; hath learning enough, but will take no paines. Now both are bad, and hinder your joy, and our triumph. *We have a little ſiſter, and ſhe hath no breaſts, what ſhall we doe for our ſiſter when ſhe ſhall be ſpoken for? Cant.* 8. Nay indeed, how can we ſpeak for our ſiſter when ſhe ſhould be done for? and therefore one is oftentimes the puniſhment of another: for they who through wilfull ſloth have dryed up their breaſts, God gives them a barren wombe that they cannot conceive. *Give them, O Lord, what wilt thou give them? Give them a barren wombe, and dry breaſts, Hoſ.* 9. 14. *Doſt thou*

love

love me? ſaith Chriſt, *Feed, feed, feed.* This is the ſecond part of our triumph.

Thirdly, the Church is a Bride, and muſt be ordered with decency. It is true, as *Clem. Alexand.* ſaith, her chiefeſt ornament is καλοκἀγαθίας κοσμήματι, with the ornament of goodneſſe, for *the Kings daughter is all glorious within,* and without too, *her garments are of wrought gold.* There is therefore ſome outward beauty which the Church hath, comely Ceremonies, void of ſuperſtitious abuſe, which ſerve to edifying, and preſervation of unitie and order; for if there were none at all, it would bring in ἐθελοθρησκίαν, Will-worſhip, and every one after his owne fancie would faſhion new formes of behaviour; We ſhould have as many factions as fancies, and as many Goſpels as Goſſips.

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I grieve to think on them which exclude themſelves from this triumph which wee have in Chriſt, becauſe they leave our Church; and the Church doth well to leave them that have broken downe the walls of peace: Yet I could wiſh, that though they be without the walls, they may be

be within the Liberties, but that the Liberties go no farther then the Bars of Order, and theſe Bars have they broken alſo. Well, Chriſt is the Bridegroome, the Church is the Bride, ſhe muſt have her peacefull ornaments: Yet as *Tertullian* ſaid, *Sunt qui te etiam per ornamenta ferient*; That which is ſome part of our Churches glory, there be that wreſt it to her ſhame: of whom I will ſay no more, but *O miſeram Sponſam talibus concreditam Paranymphis! I rejoyce*, ſaith S. *Paul, beholding your order, Col.* 2. 5. and he gave commandement that all things ſhould be done εὐσχημόνως καὶ κατὰ τάξιν, *decently and in order. Gal.* 6. 16. the Apoſtle exhorts to walk in rule, στοιχεῖν κανόνι: The word στοιχεῖν is a military march, which requireth order: And the Church is compared to a well ordered Army, *Cant.* 6. *Who is this that looketh forth as the morning, faire as the moone, pure as the ſun, terrible as an Army with banners, acies ordinata.* God is the God of order, and wicked men are noted by the Apoſtle to be ſuch as are ἀτάκτως περιπατοῦντες, *that walk diſorderly*; and therefore all that are enemies to good order, let them take heed of that place, *Where there is no order, Iob* 10. 22. We ſhould be like ſo many beames, ſhining from one Sun of Righteouſneſſe; like ſo many brooks derived from one fountaine of Grace, ſweetly united, orderly diſpoſed: for the Churches glory conſiſts in Watching, Feeding, Ordering, and in that ſhe triumpheth, *Now thanks be to God which cauſeth us to triumph in Chriſt.*

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Actors in this triumph, but yet not without you that are hearers; we triumph in you, and you by us, both in Christ.

2. For *Natura noſtra eſt, Ordinatio autem veſtra:* Our nature, as men, is our own; our Ordination, as Miniſters, is yours: If we live well, it is our gaine; if we teach well, it is your gaine: and like the Angels in *Iacobs* ladder, are alwayes aſcending or deſcending: When they aſcend, they informe the judgement of the learned; when they deſcend, they ſpeak to the capacity of the ſimple. *Aſcendunt, ut erigant magnos; deſcendunt, ut nutriant parvos.* See how S. *Paul* aſcends, 2 *Cor.* 5. 13. *Whether we be beſides our ſelves, we are it unto God:* See how he deſcends, *Or whether we be ſober, we are it unto you*; becauſe *Sancti excedunt in contemplatione, ſobrii ſunt in prædicatione. Paul* aſcended, when he ſaid, *We ſpeak wiſdome to the perfect:* He deſcended, when he ſaid, *I gave you milk, not meat.* How ever it be, we eſteeme you a great part of our triumph, for we preach Chriſt Ieſus and our ſelves your ſervants for Ieſus ſake.

How comes it then, that we are ſo much miſconſtrued in our preaching? What comfort can we have, when prejudice precludes your judgement? For though we paſſe not for mans judgement, yet we ſee it to be a daily conſequent of our labours, to be judged as often as we ſpeak. If we come in the ſpirit of meekneſſe, it is accounted weakneſs; if we reprove their ſin, they ſay we forget our Text: *Art thou here mine enemy?* ſaith one, 1 *King.* 21. *What ſaid this mad fellow?* ſaith another.

Thus

Thus whilſt we, like birds of the morning, record the praiſes of God, one or other that hath bent his tongue like a bow, lies ready to ſhoot out his arrows, even bitter words.

Wherefore beloved, ſeeing wee deſire to have you partners of our triumph, ſee that ye be like minded, having the ſame love, and fulfill our joy: *For what is our joy, or crowne of rejoycing? are not even you it at the preſence of the comming of the Lord Ieſus?* 1 *Theſ.* 2. 19. Yes, you are our glory, and our joy. *Now thanks be to God.*

Now worthy Gentlemen and Souldiers, I muſt neglect you no longer, whom having ſpoken to as Chriſtians, I muſt now exhort as Military men, for you I behold this day in a triumphant manner, the joy and honour of this City. You have been taught by others, the cauſes of undertaking a War to be three: Neceſſary defence, due revenge, and reparation of dammage. But that ye may conquer and triumph, I ſhall commend unto you theſe three vertues, Piety, Iuſtice, Fortitude.

1. *Piety*, ſaith the Apoſtle, *is profitable for all things, it hath the promiſes of this life, and that that is to come*, 1 *Tim.* 4. 8. Other vertues without this, are like force and agility in the body without eye-ſight, nature without grace; like blind *Sampſon* without a guide. All that which we call Vertue, if it be not directed by the feare of God, and true godlineſſe, are names void of the things. What is prudence without it but a childiſh dexterity, by which every one reſolves of his actions, as hee

is a Lawyer, a Merchant, a Scholar, but not as he is a man? ſo being wiſe in the retaile, he may be a foole in groſſe. Valour without it, degenerates into ambitious deſperateneſſe, and hardens a mans courage to miſchiefe: And temperance without godlineſſe is rather a Diet then a Vertue; a meere abſtinence for Healths ſake, not a profeſſion for Religions ſake.

Piety therefore is neceſſary for all men, and for a Souldier not leaſt of all; for he that goes forth every day to hazard his life, had need be prepared for a good paſſage: Therefore ſaith God, *Deut.* 23. 9. *When the Hoſt goeth forth againſt the enemie, take heed of every wicked thing.* A man muſt be at peace with God, before he fight with his enemies. When *Iehoſhaphat* heard War proclaimed againſt him, it is ſaid that *he feared; and ſet himſelfe to ſeek the Lord*, 2 *Chron.* 20. 3. It was *Cornelius* the Centurions honour, a brave Captaine, that *he was a juſt man, and feared God.* It is he that muſt be ſought in the firſt place, for *The horſe is prepared for the day of battaile, but ſafety or victory is of the Lord, Prov.* 21. 31. When *Ioſhuah* fought in the valley, *Moſes* prayed in the Mount: When he held up his hand, *Iſrael* prevailed; and when he let fall his hand, *Amalek* prevailed; *Exod.* 17. 9. He that will conquer, muſt obſerve this rule, *Armanda mens fide, manus prece, vita caſtus moribus:* He muſt have his mind armed with faith, his hand with prayer, his life with chaſte manners.

Would you triumph then Gentlemen? with a faith-

faithfull confidence truſt in God: *Some truſt in Chariots, and ſome in Horſes, but we will truſt in the Name of the Lord,* ſaid the beſt Warriour of the world, *Pſal.*20.8. for the Lord God is he that goeth to fight for you, againſt your enemies, to ſave you. When *Henry* the ſecond was at S. *Davids* in Wales, and from the cliffes in a cleere day diſcovered the coaſt of *Ireland*, ſaid, *If it be no farther, I with my Ships am able to make a bridge thither:* Which ſpeech being realted to *Murchard*, King of *Lemſter* in *Ireland*, he demanded if the King added not *with the grace of God:* when it was anſwered that he made no mention of God, then ſaid he more cheerfully, *I feare him the leſſe, that truſteth more to himſelfe then Gods help.* We cannot overcome, unleſſe we fight under Chriſts banner; No conquering, no triumphing without Piety.

2. How can the War be religious, if not juſt? the Conquerours ſword ought to be ſwayed with the arme of Iuſtice: it is that which meaſures out right to men by equall proportion, and to be exerciſed even towards our enemies: it is that which guards vertue, and combats vice. When the Souldiers came to *Iohn Baptiſt*, and demanded of him, *And what ſhall we doe? Luke* 3. 13. he anſwered, *Doe violence to no man, accuſe not falſely, be content with your wages.* I have read, that the Romane warfare was a Schoole of Vertue. *Aurelianus* the Emperour gave this charge to his *Tribunus Militum*, Vpon thy life, ſayes he, contain the hands of thy ſouldiers, ſuffer them not ſo much

as to kill a chicken, or pull a grape of another mans; oyle, or ſalt, or wood let none exact, but be content *annona ſua*, with his allowance: *De præda hoſtis, non de lachrymis provincialium habeat*, Let them take of the ſpoils of the enemy, but not live by the tears of their Countrymen. See a paſſage to this purpoſe, *Num.*20.17. when *Moſes* ſent meſſengers from Kadeſh to the men of Edom, he obſerved this order: *Let us paſſe I pray thee through thy Country: we will not paſſe through the fields, or through the vineyards, neither will we drink of the water of the wells; we will goe by the Kings high way, we will not turne to the right hand or to the left.*

That Iuſtice therefore may be preſerved, not onely violence and oppreſsion, but all beaſtly revenge muſt be avoided; men muſt not fight againſt nature, but againſt enemies: Therefore God commanded his Souldiers *not to cut downe trees bearing fruit*: becauſe (ſaith one) *lignum eſt, & non homo, nec poteſt bellantium contra nos augere numerum*: They are wood, not man, and cannot encreaſe the number of enemies, *Deut.*20.19. It was a good anſwer of *Anaxilaus* a Spartan Captaine, (as *Xenophon* hath it) who being accuſed for yeelding up the towne *Bizantium* committed to his charge, he anſwered, As long as he fought with men, he defended it, but when he ſaw he was to fight with nature, and that they periſht with famine whom men ſpare in war, he thought good to give it up. *Tully* was an excellent man of Law, and knowing what Iuſtice was, would have the Sword give place to the Gowne. It were indeed

deed a note of excellent modeſty, and might be aſſumed, but how? as greater Hoſts in their owne houſes give precedencie to meaner gueſts, or as we ſay of doting parents, they are content to be made fooles by the wit of their children: but to aſcribe it as a due or right, he thinks not right, for the Gowne can but meditate, and ſay, In Iuſtice this ought to be done, when the Sword ſaith, For Iuſtice ſake this is done. Be juſt and triumph.

3. You muſt have Fortitude, elſe Iuſtice is weak: it is not poſſible to triumph without that. It is a Probleme in *Ariſtotle*, why Fortitude ſhould raiſe more admiration then Iuſtice, Prudence, or Temperance: We are not ſo affected with wonder when we ſee theſe, as when we behold a valiant Captain, or brave Commander, he anſwereth it thus: Becauſe the object of Temperance, and exerciſe of it, conſiſts onely in the moderation of pleaſure; of Prudence, in the ordering of Civill affaires; of Iuſtice, in giving *ſuum cuique*, every man his owne: but Fortitude, the proper Vertue of a Souldier, hath for its object Victory, which cannot be had without blowes and wounds, danger and dint of Sword. A Souldier dares march againſt death, and out-face it, which others tremble to think on. This renowneth them above all other arts, for they are attained with quiet ſtudy, warme eaſe, and ſound reſt; but the Souldier finds difficulty in his deſignes, and danger in his attempts; whereas cowards are the ſcorne of men, and contemptible,

As

as having nothing of price but their lives, ſcarce that, nor any thing wiſe but their feares.

You ſhall know a valiant man by this, He is undaunted when he encountreth force, and yeelding when he meets with weakneſſe and diſability. The juſter that wrath is, the more commendable is mercy. One writes of *Henry* the Great of France, when he might have hewed the Pariſians in pieces, puts downe his Piſtoll, and ſaves them, ſaying, He would not ſuffer them to take harme, who were not in caſe to doe any. *Tiberius* would not take away the life of his enemie by treachery, and told the Prince of the Celts, that Rome had a ſword to kill with, and not an Apothecaries box.

When revenge lies in a mans hand, the uſuall way to appeaſe, is by ſubmiſſion and entreaty: yet ſometime reſolution and courage doth that which ſubmiſſion cannot doe: As that valiant Prince of *Epirus, Scanderbeg*, following a ſouldier to kill him; when the ſouldier ſaw that no means of humility would mollifie his Captaine, reſolved at laſt to encounter him with his ſword: This brave reſolution ſtaid his fury, whom he not onely forgave, but received into favour. Our Hiſtories write of *John Beaufort*, Earle of Dorſet, with fifteene hundred men, being encompaſſed betweene the ſea with fifteene thouſand French, *Arminac* the Generall of the French ſent to him, and adviſed him to yeeld: But he anſwered, It is not the manner of the Engliſh to yeeld without blows, neither am I ſo heartleſſe as to deliver my ſelfe

ſelfe into their hands, whom God may deliver into mine: And accordingly it came to paſſe, God gave him the honour of the day.

It was Gods charge to *Ioſhua*, *Onely be valiant, and of a good courage:* See that in *Nehemiah*, when he was adviſed to hide himſelfe in the Temple to ſave his life, *Should ſuch a man as I fly?* ſaith he: *And who is he that being as I am, would goe into the Temple to ſave his life? I will not goe in, Nehem.6.* 11. When the children of Iſrael began to mutiny, having heard of Gyants and Anakims in the Land of Canaan, *Come, let us make a Captaine, and returne into Egypt, Num.* 13. 30. & 14. 9. but *Ioſhua* and *Caleb* ſtilled the people, ſaying, *Feare not the people of the land, they are bread for us, their defence is departed from them, and the Lord is with us, feare them not.* What a triumphant exploit was that of *Eleazar*, 1 *Macc.* 6. 43. perceiving that one of the beaſts was armed with royall harneſſe, he made a lane through his enemies with his ſword to approach that Elephant, and creeping under him, wounded him in the belly; and with the fall of the beaſt being cruſht to death, *ſuo ſepultus eſt triumpho*, was buried in his owne triumph, or rather triumphed in his owne buriall. *Syracides* ſaith of *David*, that *he plaid with Lions as with Kids, and with Beares as Lambs, Syr.* 47. 3. Valiant ſouldiers armed with divine fortitude, *Tam alacres ad interitum quam ad triumphum rapiuntur*, are carryed as cheerfully to their death, as to a triumph:

quam glorioſi revertuntur victores de prælio, tam beati moriuntur Martyres in prælio: From the battaile they returne glorious Conquerours, in the battaile they die bleſſed Martyrs. Whatſoever happens in a juſt Warre, the Souldier is crowned: If conquer, with a triumphant Garland; if vanquiſhed, with a Martyrs crowne. *Securus interimit, ſecurior interit*, ſaith *Bernard*: he ſinneth not when he kils, nor periſheth when he dies.

The way to attaine to this Fortitude, is, to keepe a good conſcience. Nothing makes a man ſo much a coward, as the guilt of ſinne. When *David* had loſt his holineſſe, how faint-hearted he became! He that played with Lyons and Beares like Lambs and Kids, runs away from his owne ſonne: being diſarmed of that defence, *Factus eſt in peccato timidus, qui fuerat in gratia metuendus*: Whom the ſtate of grace found valiantly active, the guilt of ſin made fearfully fugitive. There is no way but this to conquer, and it muſt be by this, if ye deſire to triumph. *Now thanks be to God, who cauſeth us:* And ſo I come to the Author.

2. God is the Author of all the good we doe; it is he that worketh, *velle & perficere*; you cannot triumph but by him: The race is not to the ſwift, nor the battaile to the ſtrong. When *Abraham* returned victorious, *Gen.* 14. *Melchiſedech* met him, and gave God the glory, *Bleſſed be the Lord God, who hath delivered thine enemies into thine*

thine hand: And *Abraham* told the King of Sodome, *I will not take ſo much as a ſhooe-latchet of thee*. S. *Chryſoſtome* giveth two reaſons: 1. Becauſe he acknowledged God to be the giver of victory. As if he ſhould ſay, I brought nothing to this War, but *voluntatem & promptitudinem*, a prompt and willing mind; *Victoriam & triumphum operatus eſt Deus*, The victory and triumph is the Lords. 2. That the King of Sodome might not arrogate the glory of his riches to himſelfe, but to God: As if *Abraham* had ſaid, I have God that enricheth me, keep thy gifts to thy ſelfe, he is my *buckler* and my *exceeding great reward:* a *buckler* to defend me, a *reward* to enrich me, *Gen.*15. *David* laid up the ſword of *Goliah* in the Tabernacle of God, thereby acknowledging God to be the Author of his victory. *Ioſhuah* built an Altar unto the Lord of whole ſtones, over which no man had lift up an iron, *Ioſh.*8.31. The reaſon is given by a Rabbin, that the good which men obtaine by their prayers, they are beholden to no hand for but the hand of heaven. *I am able to doe all things*, ſaith the Apoſtle, *through the help of him that ſtrengtheneth me, Phil.* 4. to fight, to overcome, and all in Chriſt: *Nihil poſſum a meipſo, omnia poſſum in eo*, ſaith the Apoſtle. *To him that overcommeth*, ſaith Chriſt, *I will grant to ſit in my Throne, even as I overcame, and ſit with my Father in his Throne, Apoc.*3.21.

Obſerve how S. *Paul* triumphed in thoſe ſcars which he received for Chriſt; *I beare about in my*

body, στιγματα, *the marks of the Lord Ieſus, tanquam aliquod trophæum.* Wounds received by Chriſtians in the Lords cauſe, how honourable are they! *Paphnutius* having had his right eye put out for the Name of Chriſt, *Conſtantine* the Emperour would often call him into the Palace; and as if he ſucked a bleſſing from thoſe blemiſhes, would cheriſh the diſgraced place with kiſſes. S. *Chryſoſtome* profeſſeth, he had rather be like *Peter*, a priſoner for Chriſt, then like the Angel that ſet him at liberty. Our triumphs are in ſuffering, *Rom.* 8. more then Conquerours.

The world, I confeſſe, hath her triumphs alſo, but not in Chriſt; yea Chariots, and pomp of triumphs, like the Chariots of *Pharaoh* purſuing Gods people. Shall I crave leave to preſent before you a ſhort view of two or three of them? Firſt, Malice, mounted upon a Chariot, runs upon the wheeles of miſchiefe, cruelty, raſhneſſe, impatience, & impudence; drawn along with two fierce beaſts, Secular pompe, and Carnall power; fed like *Diomedes* horſes, with the fleſh of men: *A generation* (ſaith *Solomon*) *whoſe teeth are ſwords, and their jawes, knives to eat up the afflicted, and the poore from among men, Prov.*30.14. God is no Author of this triumph.

Next, Luxury hath her Chariot that runnes riot; they drive like *Iehu*, as if they were mad; wheeled with Gluttony, Luſt, Pride, and Sloth; drawne along with two pampered and high-fed horſes,

horſes, Plenty and Proſperity; Oblivion the Coach-man.

After theſe comes Covetouſneſſe, warily moving; her Chariot hung all with iron hooks, running upon foure wheeles, Puſillanimity, Contempt of God, Inhumanity, Forgetfulneſſe of death; her horſes, like her ſelfe, ſpare and leane, called *Tenacitas* and *Rapacitas*, Greedy to catch, and Loth to forgoe; raind up with the bridle of Holding faſt, and whipt on with a Deſire of Having more.

Theſe be the Devils and the Worlds Pageants, their end is *Præcipices*, and downfalls: for they that climbe by privie ſinne, ſhall fall with open ſhame. *Thou, O man of God*, ſaith S. *Paul* to *Timothy, fly theſe things*. It is our glory that are Preachers, to win ſoules; it is your comfort. We cannot triumph without you, nor you without us. What a joy will it be at that great day of accompt, when we ſhall returne our poore talents with advantage! When *Peter* ſhall lead in triumph after him *Iury*; *Andrew* leading *Achaia*; *Iohn, Aſia*; *Paul* triumphing with a world of ſouls after him: and ſome of us, I hope, triumphing with ſome of you. *Now thanks be to God which cauſeth us in Chriſt.* But if this triumph be not conſtant, where is our comfort? It followeth therefore in the next place, the continuance of time,

3. *Alwayes* he cauſeth us to triumph.

Alwayes in Chriſt, for he having triumphed over death and hell, doth lead Captivity ca-

ptive, ἔλυσε τὰς ὠδῖνας τοῦ θανάτου, he hath unlooſed the ſorrows of death; ſo we in him doe alwayes triumph: A good conſcience is a continuall feaſt; the Comforter abideth with us for ever; it is ever working: For as the creatures of God do alwayes continue their actions to which Nature enclines them, The fire alwayes burneth, if it have matter combuſtible; the heavens alwayes moving, except by an Almighty power commanded to ſtand; the Sun alwayes ſhining, though clouds obfuſcate his bright beams to us, yet ever cleare in it ſelfe: So the righteous, whom God cauſeth to triumph in Chriſt, are alwayes moving in the ſpheare of Obedience, alwayes warming with the flames of Charity, alwayes ſhining with the bright beames of Sanctity. *The Father hath not left me alone*, ſaith Chriſt, *becauſe I doe alwayes thoſe things that pleaſe him*, *Iohn* 8. ſo doe we in Chriſt: Alwayes hope, *Hoſ.* 12. alwayes pray, 1 *Theſ.* 5. alwayes give thanks, *Epheſ.* 5. alwayes rejoyce, *Phil.* 4. alwayes burning, ſhining, and teaching, and ſo doing, alwayes triumphing.

S. *Auguſtine* upon the Prophet *Davids* words, *All the day long will I praiſe thee*, hath this Meditation: In proſperity, becauſe I find conſolation; in adverſity, becauſe I feele thy mercifull correction: When I was loſt, thou foundſt me; when I ſinned, thou pardonedſt mee; when I returned, thou receivedſt me; when I continued, thou crownedſt me: For he that giveth the end, giveth all things belonging

to

to the end: The grace of inchoation, to begin well; of continuation, to goe on well; of conſummation, to end well: *Voluntatem præparat adjuvandam, adjuvat præparatam:* He prepares the will that he may help it, and he helps it when he hath prepared it, and ſo he cauſeth us *alwayes* to triumph in Chriſt. Alwayes? *Now thanks be to God.* So I come to the laſt Part.

4. The Thankſgiving. Amongſt the Iews were as many Thanks-offerings, as Offerings of Expiation and Atonement: To teach us, to be as thankfull for bleſſings received, as in our wants we are importunate to obtaine them. The excellencie of this ſervice would be conſidered, which is preferred by the Lord himſelfe before all ſacrifices; peculiar to Saints; the ſervice of the life to come, when all other almoſt ceaſe: it is all we are able to render. *Non habeo niſi minuta duo,* Two mites is all I have, a ſoule and a body: *Et ſi millies rependerem, quid ſum ego ad Deum?* If I ſhould give my ſelfe a thouſand times, what am I to God? Nature it ſelfe teacheth this duty: The very ground payes back the coſt beſtowed upon it; *Non ingratus ager:* The Sunne drawes up vapour from the earth, ſends it back in raine. *Vnde exeunt flumina, revertuntur ut iterum fluant:* The rivers return to the ſea from whence they came. As in the Sun beames, the more their multiplication, the greater the reflection: ſo for Gods bleſſings ſhewed forth to you by his Miniſters in every place, the greater ſhould be your

your fruitfulneſſe, the more your thankfulneſſe. *Who cauſeth us alwayes to triumph in Chriſt. Now thanks be to God.*

Now here me thinks I ſhould make an end, but that one thing is wanting to the accompliſhing of our triumph, which preſents it ſelfe to our view this day: That is, to acknowledge the cauſes of your triumphing, which are many.

1. In your Princely Generall, Patron and Protector of your Company, our Illuſtrious Prince CHARLES, of whom it may be ſaid, as of *Titus* the ſonne of *Veſpaſian, Delitiæ humani generis:* The honour of Armes, whoſe hopefull vertues are the food, life, and ſoule of Souldiers. In this we have cauſe to triumph.

2. In the order, and ſplendour, and συμμαχία, the united hearts and fellowſhip of your whole company: Though ye differ in your individúals, as ſo many ſeverall perſons, and perhaps in opinion, yet you make up together one compacted Body of an Army; and as touching your common good, have but one ſoule: Like the foure Elements, though of oppoſite qualities, yet they meet harmoniouſly in a middle temper of mans conſtitution, *& concordi pace ligantur.* In this wee have cauſe to triumph.

3. In your brave Commander, the Captaine of your Yard: Of whom I could ſay much, but that I feare to offend his modeſty, *Et ne damnum illius laudibus meâ faceret verecundia,* Leſt my modeſty alſo might damnifie his due praiſes. Onely thus

thus much, becauſe I will not ſinne againſt Iuſtice, whilſt I am afraid to offend Modeſtie: If you deſire to be inſtructed in Militarie Diſcipline, accompanyed with religious mildneſſe, Chriſtian ſobriety, wiſe temperance, manly fortitude, I ſay no more, but Follow your Leader. In this we have cauſe to triumph.

4. In the bounty of our generous Citizens, and noble Benefactors, who have begun a glorious work; your *Campus Martius*, your Field of Honour. The Romanes had ſuch a place, which they called their great Schoole of defence. It was given to the people by a Veſtall Virgin, *Caia Tarratia*; but *Turquine* the Proud, the laſt King of Rome, tooke it away from them, and converted it to his owne uſe, in ſowing corne there: Which corne, when he was depoſed, the Romanes threw into the River *Tiber*, judging it unfit, that any ſhould reap commodity from ſo holy ground: In proceſſe of time, the ſheaves of corne being ſtopt in a ſhallow Foord of the River, became firme ground, and was called *The holy Iſland*; and after the expulſion of *Tarquinius*, this *Campus Martius* was reſtored to its former uſe, wherein they exerciſed Chivalrie, and feats of Armes. The like to this is yours; but never a proud *Turquine* will alienate the uſe of that ſo happily begun.

Goe on therefore ye worthy Citizens, finiſh your noble Schoole of Defence: If I have erred in commending you, ye will pardon my charitable miſtake. I did deliver freely what I thought

you had done, or what I beleeved you ſhould have done, or what I hope you will doe. It is wiſdome to prepare for War. We have enjoyed peace a long time, (bleſſed be God) but that peace hath bred ſome ſurfets, which we pray God to cure with gentle purges, without letting bloud. *Lipſius* gave this to be the reaſon of our Halcyon dayes in *Q. Elizabeths* raign, *Quod jam in pace Britannia, imperio debet pacati ſexus,* We did owe our peace to that quiet and mild ſexe: And yet we have had, and ſtill have maſculine Princes, and ſtill enjoy peace, bleſſed be God; But what then? ſhall that lull us aſleep, and ſecure us from all Martiall meditation? becauſe the Summer quarter hangeth upon us, ſhall we think that Winter rots in the Skie? Goe on therefore, let not ſo glorious a work be hindered with faint-hearted avarice, but beſtow your bounty for their convenience, who will be ready to ſpend their bloud for your defence. In ancient times, when the Captaine returned from the Wars in triumphant manner, he entred the City, *Non apertis portis, ſed diſruptis muris,* Not by opening the gates, but by making a large breach in their walls: To ſignifie, as *Plutarch* ſaith, that having ſo great and valiant Souldiers, they needed no walls to defend them: As *Homer* calls *Achilles,* ἕρκος Ἀχαιῶν, ſo theſe are the walls of the City. This is one of the glorious things that are ſpoken of thee, O City of London; and it muſt needs joy your hearts to ſee ſo many brave Worthies

iſſue

iſſue out of your ſides, like the flower of Greece out of the Trojan horſe. In this alſo we have great cauſe to triumph. Now thanks be to God which cauſeth us to triumph thus on earth, even in this Church Militant, and the ſame God bring us at laſt to the Church triumphant in heaven, through the bleſſed merits of his Son Jeſus Chriſt, to whom with the Father and the holy Spirit be aſcribed all honour, power and dominion, now and for evermore.

Amen.

FINIS.

AN 8.

EXACT

Relation,

Of a battell fought by the Lord *Moore*, againſt the Rebels in *Ireland*; with the number of them that were ſlain on both ſides.

London, Printed. 1641.

AN EXACT RELATION

Of a Battell fought by the Lord *Moore*, againſt the Rebels in *Ireland*; with the number that were ſlain on both ſides.

THE Lord *Moore* hearing of the Rebellion of the Papiſts; ſent for all his Tennants, and asked them, if they would aſſiſt him in ſuppreſſing of the Rebels; their anſwer was, they would be ready at all times, to venture their lives, for their King, him, and their Countrey: His Lordſhips anſwer was, he was very thankfull to them for their faithfulneſſe to his Majeſty, and alſo for their faithfulneſſe to him, and to their Countrey; and if they would aſſiſt him, he would by the 30. of *October* provide Arms for them; and he would go finde out ſome of the Rebels, who did much ſpoyl all the Countrey their abouts; their anſwer was, with all their hearts they would aſſiſt him, to the uttermoſt of

their lives, and fortunes promising all to attend him on the 29. of *October*.

In the mean time, the Conspirators hearing of my Lord *Moores* design upon them, they made themselves two thousand strong; intending to take my Lord *Moore* in his house, and to carry him away prisoner; and to seize upon all his Munition, and to take his hundred horse, that he had then in readinesse: he having notice of their coming, sent post for all his friends, and Tennants; for that he was before their coming furnisht with a thousand men, but had not gotten in Arms for half of them: The Rebels drew neer his house, to the number of two thousand, with Drums, and Colours displaid before them. My Lord *Moore* seeing them so neer, thought it not wisedome to let the Rebels besiege him in his house; therefore he marcht out to meet with them, and having met with them in a narrow passage, which went to his house, a Rock being on one side, and a River on the other side; he placed his horse in the Front; where began a very smart fight between them; but the Rebels still prest to gain the passage to his house; which they with much adoe gained: so that by that means, the Lord *Moores* Horse could stand him in no stead; neither was he able to charge them any more with his Foot; so that he was forst to march to a City three miles of.

The number of the Rebels slain in this fight, was three hundred; the number of the otherside slain, was forty; then the Rebels entered the Lord *Moores* house, and took all that they found in it, and killed up all his Cattell; and pillaged his Tennants houses, and destroyed all their Cattell round about.

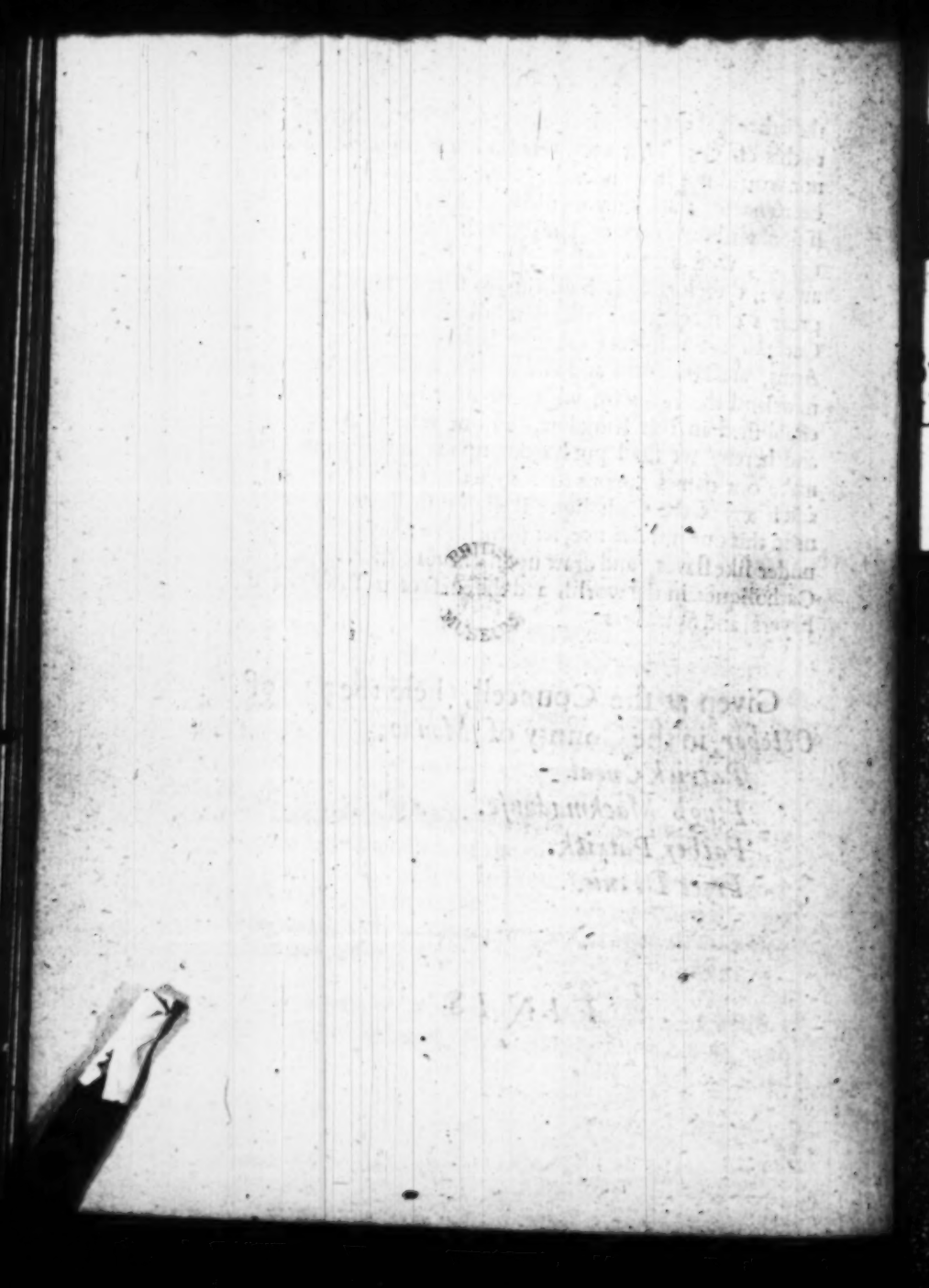
The chief Commander of the Rebels is, Sir *Patrick Oneal*, the high Sheriff of a County in *Ireland*, who, with the

the other Rebels, publiſhed many declarations in writing to this effect; That they were not a conquered Nation, nor would not live under the Laws, that have now of late been enacted; and they would have a free uſe of their Religion without interruption; which they had now cauſe to fear, would be much ſtraitned, if not utterly taken away: therefore it is high time to ſtirre, ſince it is of ſo great a conſequence; therefore all that wiſh well to the Catholique Faith, let them now betake themſelves to their Arms, and come now and aſſiſt us who are now in the field, to defend the Religion with our ſwords, which hath been eſtabliſhed in this Kingdom, by our worthy Anceſtors: and hereby we ſhall put honour upon our Religion, and make our names famous thorough the Chriſtian world; and if any of the Catholique Religion ſhall refuſe to aſſiſt us in this our juſt defence, let them know, they will be kept under like ſlaves, and draw upon them a curſe from all the Catholiques in the world, and the curſe of us Prieſts, and Fryers, and Souldiers.

Given at the Councell, held the 31. of *October*, in the County of *Monno*.

Patrick Oneal.
Hugh Mackmadouſe.
Father Patrick.
Fryer Dennis.

FINIS.

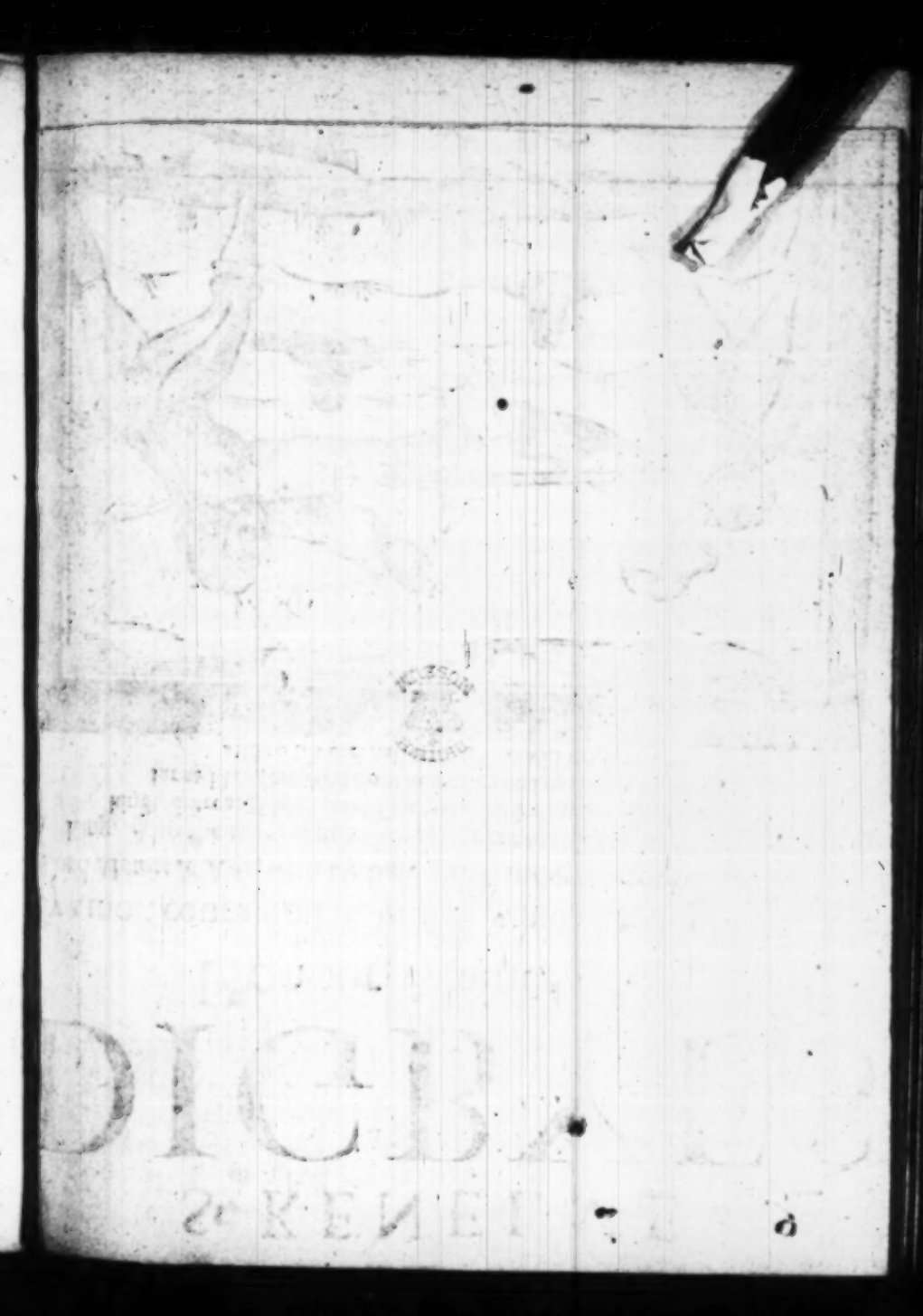


Sr. KENELME 9 DIGBYES

Honour Maintained.

by a moſt couragious Combat which he fought with the Lord *Mount le Ros*, who by baſe and ſlanderous words reviled our King. Alſo the true relation how he went to the King of France, who kindly intreated him, and ſent two hundred men to guard him ſo far as Flanders. And now he is returned from Baniſhment, and to his eternall honour lives in England.

Printed at London for F. B. 1641.



Sir *Kenelme Digbies* Honour maintained.

FOrtitude is one of the eleven morall vertues, of which there bee three ſorts, there is Fortitude or Valour, which conſiſts of raſhneſſe, which is to run wilfully upon danger, having no poſſibility to be a conqueror.

Then there is an inforced Valour, which is, when a man muſt either kill or be killed.

Laſtly, there is a temperate Valour, thoſe men which are indued with this ſort of Valour, will neither give occaſion to make abuſe, neither will they take abuſe, but are ready at all points to defend their King, Country and their owne perſons, which is the onely true Valour; the other two ſorts, though termed ſo, yet are not, but rather ſeeme to proceed from the loynes of *cowardiſe*; for to be truly valiant, is to be truly venturous, for as I ſaid

before, that Fortitude is a vertue, and by vertue comes goodnesse, wherefore consequently to be vailiant, is to be good.

Then let all admire the goodnesse of that most honourable Knight Sir *Kenelme Digby*, which proceeded from his Valour, as I shall now declare.

It is scarce unknowne to any how that he was exiled from his native soile England, which made him oftentimes thus to cry out, *Hei mihi quod Domino non licet ire meo*, woe is me, because it is unlawfull for me to see my Master (his King:) he kept his residence nigh to the Court of France, where hee was not lesse respected for the report of his former valour, then for the present affability and curtesie which he shewed to all men; *Omni solũ sapienti patria est*, to a wise man every country is to him as his owne native Country; but as the quietest of men sometimes have occasion for strife, so did it fall out with this worthy Knight.

It was his chance to bee envited by a Lord of France to dine with him, whither he went accompained with those servants he had; very merry they all were for a certaine space, at length they fell to drinking of healths to certaine Kings, as to the King of France, the King of Spaine, the King of Portugall, and divers others, but in the conclusion, the Lord which

which invited Sir *Kenelme Digby* to dinner, presumptuously beganne a health to the arrants coward in the world, directing the cup unto Sir *Kenelme*, who asked the Lord so soone as he had drunke whom that was hee did so tearme, hee bid him pledge the health and he should know, which he did; then answered the French Lord, I meant your King of England, at which the good Knight seemed very much discontent, knowing in what nature his Soveraigne was wronged, yet very wisely did hee seeme to passe it by untill dinner being ended, then did hee desire the same Lord the next day to come and dine with him, who promised him upon his honour that he would.

The next day *Titan* being in his greatest pompe, unto Sir *Kenelmes* lodging this Lord came, who had entertainement befitting his place, neither did Sir *Kenelme* seeme to remember the former daies discontent, but was very frolicke and merry, and in the midst of dinner time desired them all to be bare for he would beginne a health to the bravest King in the world; the French Lord asked whom that was, Sir *Kenelme* made answer that when it had gone about he should know; well, about it went, and then Sir *Kenelme* said that it was the health of the bravest King in the world, which is the King of England my roy-

all Master, for although my body bee banished from him, yet is my heart loyally linckt: the French Lord at those words seemed to laugh, repeating the same words before mentioned, then was Sir *Kenelme* throughly moved in the behalfe of our Soveraigne King *Charles*, whereupon he whispered the Lord in the eare, telling of him how that twice he had reviled the best King in the world in the hearing of mee which am his faithfull subject, wherefore for satisfaction, I require a single combate of you, where either you shall pay your life for your sawcinesse, or I will sacrifice mine in the behalfe of my King: The French Lord being of a resolute spirit, condescended to fight, the place was appointed, dinner being ended, they both arise from table and privately went together, being in field, off they pluckt their doublets, and out they drew their weapons.

Mars would have bashfull beene to have seene himselfe by Noble *Digby* there excelled, long worke with the contemptible French Lord, he would not make, for feare lest any should lye in ambush and so he might hazard his owne life, wherefore in foure bouts hee runne his rapier into the French Lords breast till it came out of his throate againe, which so soone as he had done, away hee fled to the Court of France, and made all

knowne

knowne to the King thereof, who ſaid the proudeſt Lord in France ſhould not dare to revile his brother King.

A guard was peſently choſen to conduct Sir *Kenelme* unto Flanders, which they did, where he tooke ſhipping for England, where he now is, where in peace and quietneſſe may he ſtill remaine.

As for the French Lord hee was paid according to his deſert, and may all bee ſo rewarded which ſhall dare to revile the Lords anointed, who ſuffers by other Nations, for the clemency hee hath ſhewne to his owne Nation, *Sed beati ſunt pacifici*, but bleſſed is the peace maker; good King for thy patience in this world there are Crownes of immortall glory laid in ſtore for thee in the world to come, there ſhall not traitors dare to ſhew their faces, nor ſhall perplexity proceed from the great care of ruling of a Kingdome, in the meane while may more ſuch Noble *Digbies* encreaſe, to rebuke all curſing *Achitophels*, and reviling *Rabſhakey's*.

Let God ariſe and then ſhall the enemies of our gracious King bee ſure to bee ſcattered.

Now I conclude, commanding fame to ſhew
Brave Digbi's *worthy deed, that all may know*
He lov'd his King, may all ſo loyall prove,
And like this Digby *to their King ſhew love.*

FINIS.

FINIS.

10

A REPLY TO A MOST untrue Relation made and set forth in Print, By *Certaine* VINTNERS, in excuse of their Wine PROIECT.

Printed in the Yeare, 1641.

A Reply to a moſt untrue Relation made, and ſet forth in Print, by certaine VINTNERS, *in excuſe of their Wine* PROIECT.

To contend with men that deny their owne publike Acts, is a hard taske; yet for better manifeſtation of truth to the Honourable Houſe of Commons, its neceſſary that ſomewhat more be ſaid, touching the Wine PROIECT.

IT hath been already ſet forth, and plainely ſhewed, even by the orders of *Vintners* Hall. That the retailing *Vintners* of *London* contrived that Project at their common Hall in *November*, 1637. That they proſecuted it, and petitioned for it;

And as it appeares by the Project it ſelfe, that none but the *Vintners* could have contrived it. So the truth is, the covetouſneſſe of the *Vintners*, with their deſire to Monopolize the ſole retailing of Wines, and their pride and malice to the Coopers put them upon it.

Their covetouſneſſe; For they propounded, and would have no leſſe then 4. l. a Tunne on all *French*, and 8. l. on *Spaniſh* Wines, to pay the King 40. s. reſtitution of 6000. l. liberty to dreſſe meat, ſell Sugar, Beere, and Tobacco: reſtraint of Wine Licenſes in or neere the Citie, inlargement of their Charter, and other great benefits: and all this for bare 40. s. a Tun to the King.

Their pride and malice to the Coopers. They would not have a Cooper to live, but as their ſervant, the poore Coopers muſt not ſell a rundlet of Wine, they muſt be ſuppreſſed, to advance their Lords & Maſters, the *London* Vintners, that ſo they might Monopolize to themſelves the retaile of Wines both in Citie and Country. That was the Vintners end by this Project, for by it they tied up the Marchant from ſelling to Coopers or Countrey Vintners.

And albeit the truth of theſe particulars appeares clearely by the Project it ſelfe, and the Vintners orders: yet the Vintners are not aſhamed to affirme, and that in Print too, in the front of their untrue relation.

First, that the generalitie of Retailers disliked this Project.

Secondly, that whatsoever they did in it, was by compulsion.

Thirdly, that they received great and insupportable losse by it.

What truth is in these men? Doth it not plainly appeare by their owne Order of the 22. of *November*, 1637. That the generality of Retailers contrived it at their Hall, and have they not all taken the benefit of it, *viz.* a penny and two pence in the quart?

Is it then to be beleeved that they disliked it?

And what can be more manifest, then that it was the designe and worke of the generality. For the whole Comittee could not, much lesse could Alderman *Abel*, or any particular man, conclude any thing in it without the consent and direction of the generalitie, as appeares fully by the Orders of the sixt, the 22. and the 27. of *November*, 1637.

The Comittee was from time to time to give account of their proceedings to the Generalitie, and were so limited by the orders of the generality.

Doth it not appeare by their foresaid Order of the 27. of *November*, that they petitioned for it?

Did they not ratifie and confirme it at a gene-

rall Court, as by their Order of the ſeventh of *February* 1637. and by eight ſubſequent Orders made at their common Hall?

How vaine then is their pretence of threats, or compulſion.

As to the third, That they received great, and almoſt, inſupportable loſſe by it.

Doe not all men know that from *February* 1637. to *December* 1640. the Vintners have taken on all *French* Wines 4. l. a Tun, and from *February* 1637. to this day, being above three yeares and an halfe, on *Spaniſh* Wines 8. pound and 12. pound a Tunne, above the ſet price, and not paid the 40. ſhillings to the King, one full yeare and halfe.

All theſe exceſſive gaines they have exacted by colour of this their Project.

Ought they not then to bee aſhamed to ſet forth in Print, that they have received great, and inſupportable loſſe by it?

But what falſhood will not theſe Vintners affirme for truth, and what truth will they not deny and outface, who ſay, they have great loſſe by this Project, when their gaine is ſo notorious, and deny their owne Orders which they made at their common Hall?

Their Orders which they would now denie, have been ſeverall times proved at the Comittee, and out of thoſe their owne Orders (againſt which no modeſt or honeſt men would contend)

they

they have upon tenne ſeverall hearings, beene foure times voted by the Comittee, to bee the Contrivers and Proſecutors of this Proje&t, and Delinquents, and they have been twice ſo voted by the whole houſe of Commons in theſe words.

Die Mercurij 21. *Iulij* 1641.

Reſolved upon the Queſtion.

THat the Company of Vintners by their owne offer of 40. ſhillings *per* Tunne upon Wines to his Majeſtie, and demands of libertie to raiſe a penny *per* Quart upon *French*, and two pence a Quart upon *Spaniſh* Wines, and proſecuting the buſineſſe, as appeareth by their own Orders, are Contrivers of the ſaid unlawfull Impoſitions, and are Delinquents.

Reſolved upon the Queſtion.

THat all thoſe Vintners that were parties to the Indentures, Sharers and Contrivers of the ſaid Impoſition of 40. ſhillings *per* Tunne, and one penny *per* Quart are Delinquents, and ought

ought to give ſatisfaction to the Common-wealth.

In theſe Votes there can bee no error: For it appeares clearely by the Vintners Booke of Orders of their Hall, That they offerd the 40. ſhillings a Tunne, and demanded libertie to raiſe a penny, and two pence a quart, and proſecuted the buſineſſe; An infallible proofe againſt them, in which there can be no corruption, and againſt which no exception can be taken; their owne Booke condemnes them.

And the Vintners and ſeven Counſellors for them were heard by the Comittee, above tenne ſeverall daies with much patience; and upon the teſtimony of their owne booke of Orders they were on the 17. of *Iune*, 1641. Voted by the Comittee to be the Projectors, Contrivers and Proſecutors of the ſaid Project, and Delinquents; and that Uote was foure times confirmed by the Comittee.

Theſe Uotes ſtanding good againſt the Uintners, as they are moſt iuſt, Maſter *Kilvert* is much comforted in a ſtrong Faith, That he ſhall ſhew juſt cauſe to the Honourable Houſe of Comons to alter their Uotes againſt him.

Firſt, in regard that ſince that Uote againſt him, he hath made a materiall part of the truth to appeare, which then he could not ſo cleerely manifeſt.

Second-

Secondly, for that he is ready now to make the whole truth of the buſineſſe, fully and clearly to appeare, both touching the creation and execution thereof. And in truth, it is another thing then it appeared to the Comittee to be, when he was Voted.

The part of the truth, which he hath already made to appeare, is:

That the retailing Vintners contrived this Project amongſt themſelves, at their common Hall, in *November*, 1637. Petitioned for it, and proſecuted it.

That which he is now ready to prove, is

Firſt, that he was not preſent at, or privie to, the framing or contriving of the ſaid Project; nor came, or ſate amongſt the Vintners in their Aſſembles at their Hall, or elſewhere, untill they had contrived, and concluded upon the ſaid Project, and that the chiefe Vintners preſent at thoſe meetings, have often acknowledged aſmuch.

Secondly, That a principall witneſſe examined againſt him, when he was voted by the Comittee, hath ſince his examination acknowledged (as the truth is) that hee was miſtaken in the maine point of his teſtimony.

Thirdly, that all thoſe that teſtified againſt him, when he was Voted by the Comittee are parties to the Project, and Delinquents, *viz.*

Parties to the Originall contriving the Project.
Parties to the Indentures of creation, of the Project: And
Parties that tooke benefit by the Project.
So that they all spoke in excuse of themselves.

These particulars he could not so fully prove before the Vote, being much streightned in time by Master *Hearne*, of Counsell for Alderman *Abell*, who spent almost two daies in recrimination of Master *Kilvert*, against truth, and the direction of his clyent, and left not *Kilvert* two houres for his defence.

And sithence these particulars are so materiall, and necessary to master *Kilverts* just defence, he cannot doubt of the goodnesse of the House of Commons (so great lovers of truth) that they will be pleased to admit him to prove the truth.

Lastly, touching the Execution, It appeares fully by a Letter written, and sent to Alderman *Abel* and master *Rowland Wilson*, by *George Griffith*, and confessed by *Griffith* before the Committee, that the said *Griffith* projected and designed the manner of Execution of this Project, and he accordingly put it in Execution, and had 200. pound a yeare Fee for the same.

The Letter and Instructions follow in these very words.

Worship-

Worſhipfull,

LAtely meeting with ſome Judiciall men who were conferring about your preſent Contract, ſome ſaid it would be a profitable buſineſſe, if well managed; and confeſſed that none ſo fit to manage it as our Company: I was bold to reply, that I was aſſured it would be well managed, and that we had as able men, both weſt and dry Vintners in our Company, to contrive and doe it as any otherwhere could bee ſelected: and therefore to make good my word, and that the event ſhould proove it, I being a member of our Company, and one of the Aſſiſtance, I hold it my dutie to note any thing that will any way advance the ſaid Companies honour and profit: and therefore I preſent the above written unto your Worſhips, which I acknowledge to be meane to your abilities and grave experience; Yet if you pleaſe but to peruſe it, and to make uſe of any thing therein fit for your better remembrance, I ſhall take it as a favour: and ſo to God Almighty recommending you, and

all your Worſhips good endeavours. I ſhall ever reſt

13. *Feb.* 1637.

Your aſſured faithfull

brother and Servant,

George Griffith.

To his reſpected good friends the Worſhipful, WILLIAM ABELL Alderman, ROWLAND WILSON Eſquire, and to all the reſt of the Vintners ſelected to be Contractors with his Majeſty, theſe preſent.

To

To the Worſhipfull Alderman ABELL, and the reſt of the Contractors.

Advice for the better advance of the Worſhipfull Company of Vintners Contract, now with his gracious Majeſtie, and Licenſes with the Right Honourable, GEORGE, *Lord* GORING.

THe Contractors to have a ſpeciall care to obtain as large a grant, as can be granted, and in particular.

1. That the two Articles firſt propoſed, be abſolutely confirmed; eſpecially, thoſe that concerne the libertie, fredome, and good of the Retailing Vintner, as is beſt knowne to your Worſhips.

2. That in the Grant a *proviso* bee made, That his Majeſtie and his Heires ſhall put no further Cuſtome, Impoſt, or charge on Wines, then is at the making of the Grant.

3. That defalcation be made in caſe of wars with *France* or *Spaine*.

4. That defalcation bee made in caſe of plague, or great mortalitie.

5. That defalcation bee made in caſe any Marchant or Retailer ſhould refuſe to pay the 40. ſhillings *per* Tunne, and that the Contractors uſing all poſſible meanes, and cannot by Law or power compell paiment, in ſuch caſe fit his Majeſtie make defalcation.

6. That his Majeſtie grant an ample Commiſſion to ſome eminent Nobleman, and to the Contractors and their Deputies, to take and leavie the 40. ſhillings *per* Tunne, and for the future, that the Marchant regiſter their ſales in thirtie dayes, or in default that hee pay the 40. ſhillings *per* Tunne, for ſuch Wines as by the Cuſtom-houſe, or otherwiſe, it ſhall appeare he hath received.

7. That before the day of the commencement of the Contract, that a generall ſearch be made in all Sellars of Wines, and regiſter be taken of them, that the Contractors may receive the 40. ſhillings *per* Tunne.

8. That his Majeſties rent be made payable

able once, or at moſt, but twice in one yeare.

9. That the Contract bee made for at leaſt 14. yeares, and if that will not be granted, then to be well adviſed, whether you will take the Lord *Gorings* Licenſes from him or his Majeſtie, if you can procure 14. yeares from his Majeſtie, then all to be taken from his ſaid Majeſtie; otherwiſe, under your favour, I hold it fitteſt you take the Licenſes, and continue it from the Lord *Goring*, and my reaſon is, that if from his Majeſtie you have but a ſhort time, and the Contract by your Induſtry made profitable, others may Farme it hereafter from you, which if you have the Licenſes, they will not be ſo ready, or ſo able to doe, and ſo by that meanes you may be aſſured to have it for 14. yeares.

10 That whereas Sir *Iohn Rainesam* K. hath the Licenſes for *Cornwall* and *Devon*. it is very fit for you likewiſe. to take it in, which may bee eaſily done, and hope on reaſonable tearmes, and to move him to grant it, you may adviſe, that all Marchants that importeth Wines into thoſe parts, muſt pay 40. ſhillings *per* Tunne, and that you will not grant the Retailers in thoſe parts, to ſell for a penny a Quart above the rates, except they will come in to you.

11. That you have his Majeſties Proclama-

tion,

tion, ſignifying his gracious pleaſure for paiment of the 40. ſhillings per Tun, &c. as Counſell ſhall adviſe.

When your Contract is finiſhed, then theſe following Officers to be had, and a convenient houſe for meetings.

1 A Receiver generall, to account on oath for all he receiveth, and payeth out, and he to give good ſecuritie for what value he ſhall be intruſted with.

2. A Secretarie.

3. An able Accomptant.

4. A Beadle.

5. A meſſenger to attend the Commiſſioners.

6. Such other Officers (as one at the Cuſtom-houſe to take the entries of all Wines) as you ſhall hereafter finde neceſſary, for the agitating of the buſineſſe in perſon abroad in the Countrey.

Now, as by the Orders of Vintners Hall it appeares, and is ſo Voted, that this Project was contrived by the Company of Vintners: So it alſo appeares by this Letter of *Griffith*, (who was one of the principall Contrivers) That it was deſigned for the advancement of the Company,

pany, and the benefit of the generality: and that *Griffith* was the principall Projector and contriver in the execution.

On the seventh of *February*, 1637. at a general Court at Vintners Hall, the Project was confirmed by the Generality, and the Contractors named; and six daies after, *viz.* the 13. of *February*, *Griffith* writes to the two principall pillars of the Company, and directs the forme and manner of execution, for the best advancement of the Company.

So that now this whole businesse being found to be the worke of the Company, both in the creation and execution, Master *Kilvert* is most confident of the justice of the Honorable House of Commons, That they will not punish him for the Vintners offence, there being no Petition, or complaint against him, other then the recrimination of the Counsell of Alderman *Abell*, and the Vintners.

The truth of the fact touching *Kilvert*, now manifestly appearing otherwise, then when he was Voted; It can no way derogate from the Honour and Justice of the Honourable House of Commons to recall their Vote.

Which hee most humbly prayes, they will vouchsafe to doe in their wonted goodnesse, the rather, sithence by his endeavour and sole charge a great summe of money will bee justly raised

from the ſeverall Vintners, that have unjuſtly taken it from the Subject, by colour of this their Project.

For the gaine that the Vintners have made by this Project, It hath beene already ſhewen and proved before the Comittee, to amount to above two hundred thouſand pounds.

This their gaine hath riſen three ſeverall waies.

Firſt, by beating downe the Marchants prices, by which alone they have gained, in theſe three laſt yeares, above ſixtie thouſand pounds: this was proved before the Comittee, by Marchants of worth, and appeares by the Marchants prices of the ſales of their Wines, certified by order of the Comittee.

Secondly, By the penny a Quart on al *French*, and two pence a Quart on *Spaniſh* Wines, Wherby they have gained above one hundred and thirtie thouſand pounds, more then they have paid to his Majeſtie, as by account of the Wines imported in that time, and ſold to Vintners, may appeare.

Thirdly, By their ſuper-Project upon *Spaniſh* Wines, in ſelling *Malligues* and *Sherries* at the price of *Canarie*, which is 12. l. a Tunne above the

the ſet price, And by this particular, they have gained thirty thouſand pounds ſince *February*, 1637. when they firſt tooke the benefit of their Project.

Their pretenſes of Undergage, Lees, Lecage, long keeping, decay on their hands, and bad debts, are ſleight Maskes for their falſehood.

Touching Vnder-gage.

It was proved before the Comittee, by the teſtimony of worthy Marchants, Captaine *Langham*, Captaine *Rowden*, and others,

That all *Gaſcoigne* Wines are full gage, and overgage, and thoſe ſmaller Wines which want of gage are cheap Wines, 3. 4. 5. nay, 6. l. a Tun under the ſet price; and no veſſell of *French* Wines wants the value of 20. ſhillings a Tun in gage.

And for Lees, Lecage, and long keeping, they have little relation to the penny a quart, for the charge and inconvenience to the Vintners was the ſame upon 6. pence a quart, as it is upon 7. pence at moſt, within the ſeventh part of 40. ſhillings a Tunne.

For the decay of Wines on their hands: Their

Wines were as ſubject to that before.

But its eſpecially provided by the Contract, that they are not to pay, neither did ever Vintner pay for any decaied Wines.

Bad debts is as abſurd a pretence as the reſt, for the penny and two pence a quart oceaſions no bad debts.

How deceitfull then are the allegations and pretenſes of the Vintners? when no word of truth is found in any one of them.

And what can bee ſaid in their defence, That have ſtill kept this Project on foot to this day, in all parts of their owne private gaine, and the Subjects greevance, and that in contempt of the Votes of the Honourable Houſe of Commons.

For although they excuſe it by the dearth of *French* Wines this laſt Vintage, yet all men know, that *Spaniſh* Wines have not beene ſo cheape for many yeares, And the Vintners (notwithſtanding the Vote) have continued the two pence a quart on thoſe Wines being 8. pound a Tunne to this day, and paid the King nothing.

And

And it is a knowne truth that they gaine 6. pence in every 14. pence for a quart of *Malliga* and *Sherry*, and 5. pence in every quart of *Canary*.

And they have this yeare drawne three quarts of *Spaniſh* for one of *French* Wine.

And it appeares by the ſeverall Entries in the Cuſtome-houſe at *London*, onely, That from *Michaelmas* 1639. to *Michaelmas* 164[illegible]. being but two yeares, there was imported of *Spaniſh* Wines, } 19901. Tuns.

The Lecage whereof being taken out at 15. *per cent.* there remaines in neate Wine, full } 16915. Tuns.

Which at 4. pound a Tun, comes to 67660. pound.

And thus for *Spaniſh* Wines onely two yeares at 4. pound a Tunne, and the Vintners, for almoſt 4. yeares have taken from the Subjects for thoſe Wines, 8. pound, and 12. pound a Tunne above the price.

Now whether the Vintners that were parties to the Indentures, Sharers, and Contrivers of the ſaid Impoſition of 40. ſhillings a Tunne, and a penny and two pence a quart, and that have ſo long taken the benefit of it, much exceeding the ſumme of two hundred thouſand pounds ſhall make reſtitution, or ſatisfaction to the Common wealth, according to the ſaid Votes of the Honourable Houſe of Commons, of the 21. of *July* laſt, and in what proportion, is ſolely in the wiſdome of the High Court of Parliament to determine.

FINIS.

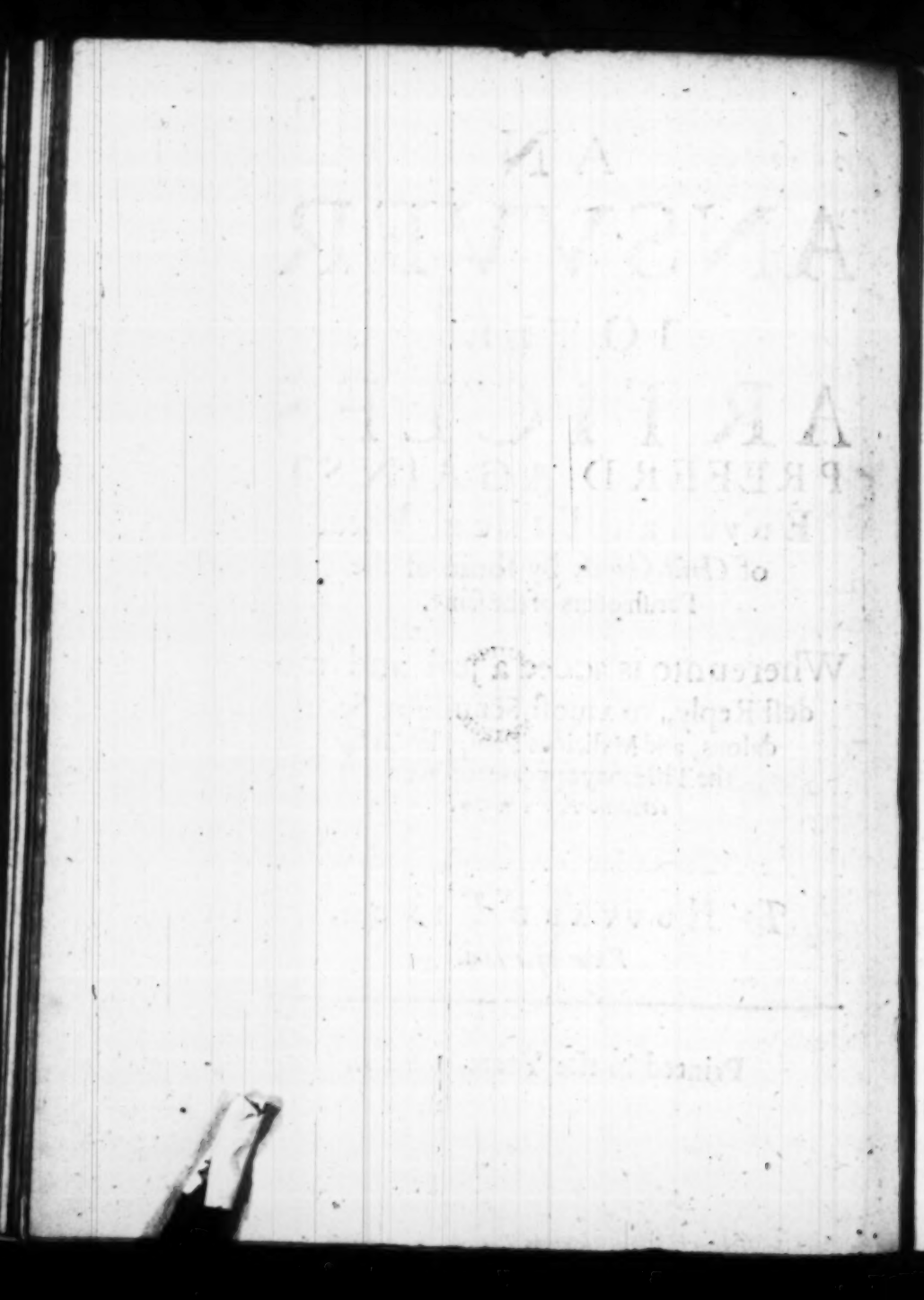
11

AN ANSVVER TO THE ARTICLES PREFERD AGAINST EDVVARD FINCH, Vicar of *Chriſt-Church*, by ſome of the Pariſhioners of the ſame.

Whereunto is added a juſt and modeſt Reply, to a moſt Scurrilous, Scandalous, and Malicious Pamphlet (as by the Title may appeare) of an *uncertaine* AVTHOR.

By EDVVARD FINCH, *Vicar aforeſaid.*

Printed in the Yeare, 1641.



TO THE READER.

READER,

ENvious Pamphlets, and ſcurrilous Frontiſpieces, the deare delight, and itch of this Scribling Age, are but *ad Populum phaleræ*, rather the act of Malice, then Ingenuity. For my part, I am *Vir dolorum*, The chaſtiſements of my youthfull fraileties are upon me, and ſo to retort virulent language upon my Delator, were more to betray, then fortifie my innocence. It was not of old, *Deus in turbine*, God in the whirlewind, or in the earthquake, but *In aura tenui*, in the ſtill voice. Certainely, 'twold have argued more of God in the man, if hee had beene leſſe bluſtring in his diſtractions. To thruſt out onely the right Eye was modeſt cruelty in *Naaſh* the *Ammonite*; But *Philiſtine like* to put out both Eyes, and to pro-

duce the *Sampſon* a laughing ſtocke, this is at leaſt, *Læſa patientia.*

To murther me in my Morality, in my Religion, to make me the peoples ſcorne, to condemne both my perſon and function to a night more horrid then that of Egyptian darkneſſe.

But as *David* of *Shimei*, forbid him not, it may be the Lord will looke upon mine afflictions, and do good unto me for his curſing me this day. Leaving the wretch to the repentance of his fact, and the pardon of his and my good God; my buſineſſe now makes to thee Gentle Reader, Let me in the bowels of our Saviour implore thee, impartially and without prejudice, to peruſe the briefe and modeſt contents of my juſt and forc't Vindication. In this doing thou ſhalt at once both oblige and felicitate

Thy much humbled,

E. F.

MY ANSVVERE TO EACH ARTICLE in Order, as I delivered it before the Grand Committee.

Article 1.

First, That the ſaid Maſter Finch *is very officious and obſervant in worſhipping the great Idoll lately erected in the ſaid Church,* viz. *the Altar.*

TO the firſt, I utterly denyde and doe any officiouſneſſe or obſervancie in worſhipping the *Altar*, as is alleged: onely thus much I confeſt, That I never came into the Temple to execute my Miniſteriall Function, but I gave a decent reverence to God, being his owne houſe, and not only at the Adminiſtration of the Sacrament of the Lords Supper, but alſo when I came to the Font at the adminiſtration of the Sacrament of Baptiſme, and with as much reverence and humility, appearing before ſo great a Majeſtie, whoſe unworthy Miniſter I was, and am, when I was conducted by the Officer into the Pulpit.

Artic. 2.

That he exacteth ſometimes twenty ſhillings a piece, and many times more, for funerall Sermons, himſelfe ſeldome preaching any of them, and affirmeth his Pulpit to bee his Shop, and therefore muſt improve it to the utmoſt.

To the ſecond I confeſt, that I demanded for the moſt part of the moſt able ſort, twenty ſhillings for a Funerall Sermon; to thoſe of an inferiour rancke, I either tooke ten ſhillings, or upon notice of their inabilitie, (though they were deſirous to bury their friend in a faſhionable way, being the laſt duty, or office of love they could performe for them) I gave it them freely, and not onely forgave them my owne duties, but perſwaded the reſt of the Officers of the Church to doe the like.

Artic. 3.

That he is very careleſſe and negligent in executing his Paſtorall dutie, having appeared ſcarce twice in twelve moneths to Officiat the ſame, nay, not once in a yeare.

To the third I confeſt, that by impriſonment, I was inforc't to execute my place by others, allow'd Preachers, ſufficient and able men, my ſelfe not being ſufferd to come abroad, without great charges, which I was not able to disburſe.

Artic. 4. 5.

at he ordinarily preacheth in his Surplice.

That

That he alſo weareth his Surplice in going the Perambulation of the Pariſh.

To the fourth and fifth, I anſwered, that I held the wearing of the Surplice to be a matter of indifferencie in it ſelf. But it was ever accuſtomably worne in that Church: For beſides that it is Parochiall, it is alſo (by the Foundation of *H.* 8.) Cathedrall, where all ſolemnities of that nature are uſed.

Artic. 6.

That he hath not for many yeares beene reſident in the Pariſh, but lets to farme his Vicaridge-houſe

To the ſixth I confeſt, I let my houſe, conſtrain'd thereunto by Impriſonment, as before, but is no Vicaridge houſe as is alleadged.

Artic. 7.

That he maketh no conſcience of Oathes, but is a frequent violater of Gods holy Name, by often ſwearing thereby, with fearefull and horrid Imprecations, and execrations, as was moſt abundantly proved.

To the ſeventh, I did (as it was fit for me and every good Chriſtian to doe) acknowledge Swearing to be a great and moſt abominable ſinne; but denyed that I ever uſde it frequently. But ſaid, that if at any time through paſſion and forgetfulneſſe I had offended my God that way, I humbly before them crav'd pardon of him in the firſt place, to give me grace, that

that I might never offend any more in that kind, and entreated their Christian compassion to passe it by upon promise of amendment.

Artic. 8.

That he is a common haunter of Tavernes, and Alehouses, and is often and openly drunke.

I denyde it, otherwise then upon necessitie, societie of Neighbours and friends, and I hope without offence, or scandall:

Artic. 9.

That he hath exacted excessive Fees, as ten shillings for a Christning.

I denyde any exaction of Fees, other then my Predecessors had formerly taken, nor so much neither, and no ten shillings for a Christning, neither came it in proofe.

Artic. 10.

That before he will performe his duty in Burials, and upon other occasions, he will have his lawlesse and unconscionable demands satisfied, whereof some of the Petitioners have complained to the Diocesan, but it seemes his correction was gentle, for no amendment hath followed.

To the tenth I gave this Answer, that the Article answered it selfe; for it pretended a Complaint, and a Cor-

a Correction, and no man is to be punisht twice for one fault. But before whom this complaint was, and when it was, for my part, I know not of it, nor ever heard of it.

Artic. 11.

That he hath demanded, and taken for Burials of Parishioners, ten and twelve pounds a piece, and hath shut, or caused to be shut up the Church doores, and not suffered the ground to be broken for Parishioners, untill his undue exactions have beene satisfied.

To the eleventh I denyde it.

Artic. 12. 13. 14. 15.

That he hath administred the Communion to a dying woman, when he was so drunke, that he forgot the Service, failed in rehearsing the Lords Prayer, and at his departure was not able to returne to his place of abode without leading.

That at the same time he caused all present with the said woman to depart the roome, and then enjoyned the sicke partie to confesse unto him all her secret sinnes.

That being so alone with the said woman, he demeaned himselfe so uncivelly, and used such unseemely gestures towards her, that she was faine to cry out for her husband to come in.

That afterwards for performance of this good service about the said woman, he sent for a Fee of three shillings foure pence.

To these, I confesse that I was sent for to adminis-

 ster

ſter the Sacrament to a dying woman, then dwelling at the *George* in Warwicke lane. I confeſt likewiſe, that I deſired two or three women that were there to depart the roome, that I might ſpeake one word to the ſicke party. And it was this. If any ſin trouble your conſcience, you ſhall doe wel to reveale it, and I will give you the beſt comfort I can. Shee replyde, ſhe thankt God there was none at all, whereupon I called in the company immediatly, and wee went to the performance of what I came for, namely, the adminiſtration of thoſe holy Miſteries of the body and blood of our bleſſed Sauiour. But that I was drunke I utterly denyde it, neither was it poſitively proved, but meerely by the threats of ſome of the Proſecutors, as I can make appeare, fairely extorted from them, and that in a doubtfull and ambiguous ſence too. The husband and the women acquitted me before the Committee for any ill behaviour, or incivility, or any outcry made by the Woman.

Artic. 16. 17.

That November 5. 1639. *he would ſuffer no Sermon to bee Preached, unleſſe out of the Collection for the Poore, he might have a Fee of thirteene ſhillings and foure pence, but finding the Collection to be ſmall, he tooke ten ſhillings.*

That this laſt November 5. 1640. *he would neither preach himſelfe, nor ſuffer any other to preach.*

To theſe I anſwered, that I did acknowledge to have received ten ſhillings for a Sermon on the 5. of *November* laſt was Twelvmonth, from my then Curate,

rate, maſter *Thomas Riſdon*, who came to me from the Pariſh, as he pretended, with an earneſt requeſt, that I would give way to it, and he would preach. But from whence the money came, I profeſt ingenuouſly, I did not to that day know, nor doe I yet. It is knowne in my whole practiſe, for neere upon 11. yeares, I have beene more carefull to adde then to diminiſh from the poore, which has cauſde ſome differences betweene my ſelfe and ſome of the Pariſh, which is ſtill an heart-burning, I am afraid. As for an inſtance, Maſter *Whales* 100. l. miſ-imployde contrary to the expreſſe Will of the Teſtator; the miſ-imploiment of which, I know has beene out of the Poores way many a ſumme of money, which they feele the ſmart of. I added over and above, that in regard of the Commemoration of that bleſſed and happy Deliverance on the above named day, at Saint *Pauls* Church whither ſome Reverend and grave Divine is, by the right reverend Father in God the Lord B. of *London*, choſen out of one of the Univerſities (my Church being ſo neere there was never any Sermon there before. But the Right Honourable the Lord Major, the Aldermen his Brethren, with the reſt of the grave Citizens of every Pariſh, doe in a ſolemne manner go thither. And the next 5. of *November* I was never ſo much as askt. If I had, I would willingly have given way to it. And this year there was one.

Artic. 18.

That he and his wife having for many yeares lived aſunder with much obloquie, he keepeth company with divers

women, suspected of incontinency.

To this I answer'd, that I knew not any woman I kept company withall, any waies suspected of incontinencie, unlesse it were by such scandalizing *Pamphleters*, who first raisde the same, and study nothing more then to take away men and womens reputations. Besides, I have answered those Calumnious aspersions in two severall Courts, and beene freed in both, *viz.* In the *Arches*, and upon an Appeale against me in the Court of *Delegates*.

Artic. 19.

That hee hath since his being Vicar of the said Parish much opposed the Lecture, which without intermission hath for many yeares beene continued in the West end of the said Church, called the Old or Lower Church, (early in the morning on the Lords day) not suffering any one to preach the same, unlesse he the said Vicar might have extraordinary hire for permitting of it, viz. *about fortie pounds at one time, and twenty pounds at another time, and divers other summes at other severall times, and at this present twenty pounds a yeare, and yet not contented therewith, he threatens to arrest the present Lecturer, unlesse he may have his unjust demands satisfied.*

This I denyde, And I wonder they were not ashamed to make it an Article, since divers of the Parish know the cleane contrary, and others also. Nay, some did professe to me, that I had been very just and earnest in setting it up, and had not deluded them as

others.

others did. And without my paines and zeale in it, they had conceived no hopes of it. For which they gaye me many thankes, and ſaid, I ſhould find the love of the Pariſh ever hereafter, which you may ſee and judge by the preſenting of theſe Articles, what the requitall of my love ſhewed to them, has found.

Artic. 20.

That he detaineth and keepeth away divers Bookes belonging and appertaining to the ſaid Church.

To this I anſwered, that by direction from that Honourable Aſſembly, the Churchwardens received the Booke of the Foundation of *H.* the 8. and the Regiſter book of Burials, Marriages, and Chriſtnings, which was alwaies accuſtomably left in the Cheſt in the Church. My ſelfe having one Key, and each Church-warden another, according to a Canon in that caſe provided.

Artic. 21.

That many times in receiving his owne exacted Fees for Burials, hee hath alſo received Duties due to the Church-wardens for the uſe of the Poore of the ſaid Pariſh, and detained them to his owne uſe.

To the laſt I denyed it, But admitted, I ſaid I was reſponſable by Law; and when the accounts were brought in by the Church-wardens, which alwaies uſe to be at Eaſter, I would give ſatisfaction for what could be made juſtly appeare to be due to them on my part.

An Answer to the pretended proofs, which the Author hath falsly colected, *and inserted in his Pamphlet.*

THat the Communion Table was removed, I grant it; but that was no particular act of mine, but a command from Authority at a publike Visitation. I doe not remember that my selfe set any helping hand to the removall of it; but if I did, I am sure I used no insolent or proud gesture, either at my approaches to it, departure from it, or passing by it, as is falsly suggested: but what I did was, as in my answer to my first Article.

That I bow at the Name of *Iesus*, I confesse it, induced thereunto by the practice of the Church, for many hundred yeares, and conceiving it to be due by the Text, *Phil.* 2. 10.

Concerning exacting of Fees (a thing for which I stand so much condemn'd) I have given an answer to the Articles in generall, but will give the Reader satisfaction in the particulars alleaged. And

1. For Master *How*: Hee was indeed an ancient Parishioner, and one to whom (so long as he liv'd) I was much beholding; and because he was one that honour'd the Church, and the well establisht Government

vernment thereof, and was indeed a Benefactor (if it may be ſo properly call'd) by his dayly ſollicitation of friends, to a good value. I gave order he ſhould be decently and ſolemnly enterr'd, and attended on to his grave by thoſe that appertaine to the Church (the Quire.) It was deſir'd Maſter *Riſdon* ſhould preach, I gave way to it, but it was not perform'd, and the reaſon was this. There came an Order from Authoritie, that there ſhould be no night Funerals, upon a complaint made by the Heralds at Armes; the Executor of maſter *How* had notice of this, and that the whole Solemnitie muſt bee finiſht by foure a clock; this was promiſde, till paſt ſix we waited, at laſt Maſter *Riſdon* ſaid unto me, I neither will, nor dare preach, becauſe it is paſt the Canonicall houre, and againſt the Order of the Lords, nor is it ſafe for you to bury it this night, let us attend no longer, but be pleaſed to give order that the Church doores may be ſhut up. Whereupon they were, preſently after the Gueſts invited to the Funerall came with the Coarſe, and knockt, I cauſed the doores preſently to be open'd, and the Body was buried preſently. Without a Sermon indeed, becauſe of maſter *Riſdons* former refuſall, not out of any denyall of mine. It was never prov'd that I had five pound for a Sermon for him, and that maſter *Ioyce*, who was brought as a witneſſe, knowes well, and ſo does one maſter *Iohn Wright* a Gentleman of our Pariſh, who was by at the agreement, and will teſtifie that it was for the ground, and the other Church-officers duties, which for my ſhare came but to five ſhillings, beſides the ground which was in the Chancell, and by conſe-

quence

quence, the benefit of opening of it, and interring of the Body, totally belonging to me, for which I had three pound laid down, of which master *Wright* lent the Executor twenty shillings.

2. For master *Darnton*, I confesse, that he dying in my Parish, I did expect as large a proportion for my duties, as any that should come out of another Parish to Officiate in my Pulpit. He mistooke himselfe that said, I call'd it my Shop. Indeed, this I said, both upon that and the like occasion to himselfe and others, that it was my livelyhood, and that I had reason to make the best benefit, aswell as any of them of their shops; and this I hope may receive a favourable construction. That I deny'd absolutly that Doctor *Holdsworth* should preach his Funerall Sermon, is utterly false, but as master *Pettit*, I presume, upon occasion will testifie for me, I said, I thought my Pulpit honour'd by him, and so indeed I doe, and ever shall; He is knowne to be a man so generally learned, a man of so rare abilities and indowments of nature, and on whom God hath bestowed such an admirable gift and faculty in the way of his Preaching. That I spent my time at the Taverne while the Funerall was Solemnizing, is like the rest of the Authors Scandals, maliciously inserted, and utterly false: neither did any such thing come in proofe.

To the Articles concerning my Superstitious affection to the Surplice, and other (as he ignorantly termes them) Popish practices, which I thanke God, I am farre from, and hope in God, ever shall be. I have

have answered to them before; and his vaine babling Tawtologie, and multiplication of termes, to infuse ſuſpicion againſt me, in point of my Religion, into the peoples heads, my practice being known to be otherwiſe, ſhall not make me waſt my time, and tire the Reader.

As for the Article concerning my Drunkenneſſe, It was teſtified by Maſter *Riſdon*, the Lecturer, who for feare of loſing his quarterly Contribution might happily be drawne to ſay that, which I dare ſay, and he himſelfe has ſince ſaid, that will not, if he came upon his oath, ſweare for a World. And it was obſerv'd by many, that hee gave his Teſtimony very faintly, and not without being jogged and egged forward by one *William Greenhill*, a Chandler, that ſtood behind him, (That *Arch-incendiary* of *Chriſt-Church* Pariſh, who, together with his brother in Law *Iohn*, I know not what to call him more, have beene the Plotters and Contrivers of theſe Articles in Parliament againſt me, and the Procurers of witneſſes to teſtifie upon them, as I will make appeare. Were it not by meanes of theſe two, I am confident, and ſo are many more beſides me, that my ſelfe and Pariſhoners ſhould live as lovingly, and as peaceably, as any Paſtor and people in England. But this by the way. In briefe, I beleeve 'tis an hard matter to ſweare poſitively when a man is drunke: but he that glanc't at that teſtimony, let him knocke at his owne breaſt, and ſee if he bee not guilty himſelfe of that ſinne, and in a higher meaſure too, which he laies to the charge of others, though thats no warrant for

 me

me nor any other to sinne, because I can produce Presidents.

Concerning the Administration of the Sacrament to the dying woman, her husband himselfe did before the Committee, and will any where else cleere me for any rudenesse, or any incivillity, which might cause her to cry out, and so did Mistresse *Johnson* her Neighbour in Warwick Lane, and the rest of the Women then present. All that one of them said, was this, that she conceited me to be distemper'd in drinke, and that she well might; my distractions and griefes have been so many, my miseries and afflictions so great, that when it is well knowne I have neither eat nor dranke that day, by my lookes, discourse, and unwonted alteration of speech, I have been supposed to be distemper'd, and I desire the Reader to judge of me in a Christian way, and to beleeve this to be true. The improbabilitie to tempt a dying woman in an uncivell way, being in all mens opinions, so abominable, rediculous, that I should injure my selfe to God, about a confutation which the Witnesses did for me.

Concerning my Sermon which I Preacht on the 5. of *November*, about two yeares since, it was alleged by one *Bamfoard*, that I should deliver words to this effect, *The Plotters in that businesse were but a few male-contented Persons, and that they desir'd at their death that this act might be forgotten, and that I should say, that I thankt God that it was so almost, and I hop't 'twould bee quite forgotten.*

Should

Should I have deliver'd any ſuch Doctrine in a Pulpit, or ſpoken ſuch words in any place whatſoever, upon the perprecation of ſo horrid and damnable Treaſon as that, a Treaſon never to be forgot while the World laſteth; I confeſſe, I deſerv'd to ſuffer the ſame, if not a farre greater puniſhment then they did; Hanging, drawing, and quartering were not conſiderable puniſhments, they were too low for the offence in me, becauſe a Miniſter; and I could not for ſhame ſue for any mercy heere. And it is a wonder, if not a miracle to me, that in ſo great a Congregation as mine is, not one of the Auditors were able to teſtifie any ſuch thing but himſelfe, and he but fumblingly neither. I am ſure there are divers of the Pariſh, learned men and good Schollers, many that have tenacious memories as he can poſſibly have. But God forgive him for caſting ſuch an horrid aſperſion upon me, I doe forgive him from my heart, 'twas a miſtake in the carriage, that's my conſtruction of him, in point of Charitie. And as it falls out, 'tis well I pen all I Preach, as the Pamphleter ſayes, in a written Booke, for by that means, I am able to give the Reader ſatisfaction, and ſet it downe word for word as I deliver'd it.

The words upon which I Preacht, were theſe, *Or deſpiſeſt thou the riches of Gods goodneſſe, &c.* After I had ſpoken of *the riches of Gods goodneſſe* in generall, I deſcended to particular inſtances, wherein this Kingdome, above all other Nations whatſoever, had reaſon to contemplate of the riches of his goodneſſe. And firſt I inſtanſt, for bleſſing us with the glorious Sunne-ſhine of the Goſpell, in a perſpicuous and

cleere way, wholly hid from many, and darke unto others, &c. Then I shewed how the riches of his goodnesse had be ne manifested to us, in his manifold and sundry Deliverances, from 88. the Pestilence, and from the Gunpowder-Plot, and there I tooke occasion to say thus much. This dayes Solemnitie, I hope, we shall never forget; but as once a yeare publikely, so every day privately commemorate, A day on which the King himselfe and his Issue, the State, and all the Commons assembled in the High Court of Parliament should at one instant have bin blown up, and our Kingdom brought to utter desolation. This could not certainly be any project or invention by mortals, how politike soever: Certainely the Devils broke loose from Hell, and took upon them humane shapes to lay the groundworke of so great a Conspiracie. No History can paralell it, no Age come neere so cruell an intention, so bloody a Designe, tending to the utter extirpation and dis-hereditation of us, and all our Posterities, rights and interests to the Worlds end. The subject is mooving, and able to melt the most stony and obdurate heart. And I am perswaded that though the desire of change and innovation in Religion, or hope of Honour and preferment (being formerly discontented persons, which works much in such spirits) or desire of gaine, or profit, or some such like thing: yet they themselves could not choose but have some relactancie, and startle at it, being a fact of tha high nature, so generally prejudiciall to the Countrey in which they received their birth and education, all their meanes, livelyhood, and subsi-

stancie

ſtancie in this world. Reſolute I know they were ever to the laſt moment of their lives, and little or no confeſſion, no ſignes of ſorrow or repentance could be drawne from them, though ſtrongly laboured that way for the good of their ſoules. Yet there were amongſt them that did profeſſe, not onely a diſlike, but even an utter loathing and deteſtation of ſo horrid and prodigious a Treaſon, And wiſht this, that no records might be regiſtred, no remaines might be kept, whereby it might appeare to Poſteritie what enemies and ſlaves they had been: how villanous and treacherous to their owne Country? *Non ignota Cano*, Their Confeſſions are extant, and I have read ſome of them to this purpoſe. It is greater to conceive the horridneſſe of this Treaſon, then to endeavour to aggravate it with words and language. No tongue how fluent ſoever, being able to ſet forth the foulenеſſe, the Devilliſhneſſe of it; *Nox faciem hæret*, I am at a ſtand, and will forbeare to name it any more, but leave you to meditate on the riches of Gods goodneſſe in that great deliverance.

Pardon good Reader, my rediouſneſſe, it ſtands me upon to be punctuall upon ſuch an allegation as this, and laid downe to be fully prooved. Let any that has read that and reads this, and compare them together, ſee if any ſuch doctrine can be pickt out of that part of my Sermon, but meerely the contrary. 'Twas a profitable inverſion of my words, for them to make me more odious (as they have done in the reſt) to the Honourable Court of Parliament, which I hope they will take into their grave conſiderations, and not ſuffer me to groan under the preſſure of their

malicious accusations.

Touching the proofe that I had taken for the Sermons, at seven of the clock on Sabbath-day mornings severall summes of money of the Parish, I confesse. And thus it was, The Parish after the choice of a Lecturer there, before they stirr'd, at the motion of a worthy and eminent member of that Honourable House of Commons, whose Name I dare not be to bold with. For my willingnesse to condescend to let them have a free choice of a man they lik't of, did voluntarily under their hands, as will appeare in the Vestry Booke, give me 20. pound a yeare, as an addition to my small Living, to bee paid by 5. pound a quarter, this fell short. The Sickenesse drew on, it was thought fit that Lecture, above others (because it was a Lecture, to which all persons, both out of the City and Suburbs, Out-places, and By-Alleys, which might breed a generall Contagion) should surcease. When it pleasd God, to stay his hand, a new Lecturer was chosen, and the money I receiv'd from them was not for the setting up of the Lecture, but for the arreares of the 20. pound unpaid, and that they know very well.

Touching the Testimony of the Coachman, I hope the World will conceive, that it is no argument of Incontinency to ride abroad in a Coach, and take the ayre. And I hope the world will judge, that if every man had made choice of his Mate, and intended any incivility, and vile and obscene gestures, certainly we would not have beene so impudent as to

call

call up a Coachman to be witneſſe of it. Beſides the fatteſt of the three was my own Siſter, ſince dead, and I hope with God. And I hope the World will in Charity beleeve, that God has not given me over to a reprobate ſence, to be ſo unnaturall, as inſuch, as is alledg'd to pollute and defile my own Siſter. That ſuppoſd, I hope the World will yet further in Charity beleeve, that I would not ſtand by and ſee another be uncivill, and ſhee ſo immodeſt, fleſh and blood would not have endur'd that. And for ſetting them downe at Newgate, and ſtudying there to make an excuſe to their Husbands, where they had been, for my part, I know no ſuch thing, neither am I acquainted with any ſuch conditions in Women.

And becauſe the ſcandalous Pamphelter ſayes, we arriv'd at a houſe fit for our intention, I ſhall ſatisfie you in that, The place wee arrived at, was the ſigne of the Goat at *Hammerſmith*. For which cauſe, the ridiculous fellow, in the Frontiſpeece of his abominably abſurde Pamphlet, pictures a Coach with perſons in it, and over the head, *Away for Hammerſmith*. The ground of his fond conceit. The perſons that live there, and have done for many yeares, are of that credit and repute, ſo generally known for their honeſty and ſufficiencie, that they would ſcorn, if they had ſuſpected any ſuch thing, to have ſuffered the leaſt ſhew of incivilitie in their houſe; and beſides, they knew us all to well for that. But to aggravate proofes in a continued malice, I beleeve they hired this journeyman Coachman for a ſmall matter (for he is fouly ſlander'd if that will not doe it) to ſay any thing they would have him

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Concerning my frequenting Mistresse *Stevenson* company, I could hardly avoid that, because I dyeted and lodged in the house: and for Mistresse *Valentine*, her husband going to Sea, left me in trust with the mannaging of his whole estate, and the bringing up of his Children. *David Lloyd* his servant, and divers others, can, and will at any time be ready to testifie: but never kept company with any of them both, in any uncivill way. Concerning the woman he calls my wife, which I doe not, nor have reason to acknowledge to be so, reasons not onely knowne to my selfe, but many more, 'tis as false as malicious.

Concerning Mistresse *Valentines* Kinswoman, I neither know her, nor to my remembrance ever saw her above once, and that was in the Kitching at the Chequer at Dowgate, an open and publike place, for all commers, and therefore unfit for such a lustfull desire as hee mentions her. Neither did I ever know her name, till of late, and upon enquiry I finde that before shee was married, her name was *Margaret Sweet*, one that liv'd by making of Buttons (a profession I dislike not, I speak it not for that) but shee seldome wrought not aboue once ortwice in a month, but ranne up and downe after severall young men, no constant abode at any certaine place, but ran from lodging to lodging, a common Tale-bearer, and make-bate betweene party and party, and noted for this among all her kindred, that they could never beleeve one word that proceeded out of her mouth. Let the World judge what a witnesse this demure creature is. And the Pamphleter tels me one thing,

which

which I never knew of, that a Bishops wife may bee a Lady, we have no such honour conferr'd upon their wives in our Kingdome, and in other parts they are not married. But the Devill ow'd him a shame, and he forgot himselfe before he was aware.

"Concerning the Testimony of one *Benson*, that liv'd once at the Queenes head in Smithfield, but now at the Bull head in Cheapeside: It is alleg'd that I should speake in his house six yeares agoe, at a dinner upon occasion of discourse, these words, That man which has a handsome woman to his Wife, and was jealous without a cause, it was lawfull for her to make (so the Pamphleter deserv'd, nay, the testimony of *Benson*) him a Cuckold; and rather then he should not be made one, I would ride an 100. miles to doe it my selfe; that this point of Doctrine I had preacht, and would preach, and that to all eternitie: I take God to witnes, as I shal answer it at his Tribunall, when I have most neede of his mercy, I neither remember any such, either words, or meeting. And what is spoken in mirth at a Table, may in six yeares be easily forgotten; and the former part to be jocular and inoffensive. The latter troubled me, that I should Preach it, whereupon I besought the Committee that they would be pleased to aske *Benson*, and the rest, whether he, or any of them present, who were my Accusers in other matters, and my constant Auditors, whether he or any of them had ever heard me preach it, or no. They conceiv'd it to be a very material question, and accordingly demanded it, the rest were silent (not an argument of consent, but of ig-

norance, as not knowing any thing of the matter) and *Benſon* anſwered, no indeed, I never heard him preach it. This being only a merry ſpeech (if any ſuch ſpeech did proceed from me) will, I hope, be conceived not to be an offenſive of any ſuch nature, as the Pamphleter would have it. Heartily ſorry I am, if any ſuch inconſiderate words paſt from me, and I hope, God and the Parliament, will forgive my extravagant language.

Concerning my comming in unſeaſonably, when I lay in the Cloyſters with Maſter *Stevenſons* wife, pretended to be teſtified by the then Porter of Chriſt Hoſpitall, Maſter *Phillips*; it is utterly falſe, there never was any ſuch thing, he never affirm'd any ſuch thing, and I have inſerted a Copy of his renunciation, under his owne hand, the Originall whereof I have.

And this it is,

KNow all men whom this doth concerne, Againſt the Scandalous Papers publiſht in Print, againſt Maſter Finch *Vicar of Chriſt-Church, That* Iohn Phillips *the late Porter to Chriſt-Hoſpitall, doth, and will prove and maintaine; That Maſter* Finch *did never, at any time, at what houre ſoever of the night, he went foorth, or came in at the Gates, to his Lodging at M.* Stevenſons, *miſbehave himſelfe in words or deeds to the ſaid Porter, as is publiſhed, but alwaies demean'd himſelfe courteouſly to him, not giving any cauſe of grumbling or mumbling at him. And for his ſweet heart Miſtreſſe* Stevenſon, *as it ſuggeſted in the Booke, he never ſaw any more familiarity between them*

them, whereby to ſhow any cauſe of ſuſpicion of ſecret love, more then to any other woman.

Subſcribed IOHN PHILLIPS.

This was a proofe much inſiſted upon, and of which there was taken by the Committee more then ordinary notice. And therefore this appearing to be utterly falſe, I hope it will be conceiv'd, that the other Articles are aſwell Scandalous, by adding to them more then was delivered before the Comittee, aſwell as his Teſtimony is wonderfully enlarg'd, and cleane altered by the Pamphlerer from what he ſpake.

Concerning the two Siſters mentioned in the Booke, 'till long ſince the publication of it, I never underſtood who they were, but by accident I was inform'd, that it was one Miſtreſſe *Buckle* and Miſtreſſe *Iordan*; In the firſt womans company I never was, and if ſhe dyed of the Pox, and her head dropt off in the Coffin, that concernes not me, and I beleeve it a meere ſlander. In miſtreſſe *Iordans* company I was twice, and no more, upon a difference, miſtreſſe *Johnſon* and miſtreſſe *Whitney*, both of my Pariſh, referred to maſter *Iames Waters* the then Churchwarden, and my ſelfe. And this divers are living to teſtifie.

Thus the Pamphleter ends his proofes in particular, alleaging that more ſuch foule and ſcandalous things might have beene proved, but glances at the heads of none. Indeede he need not, theſe were ſufficiently

ficiently bad, if they were true, but I thanke God they are not.

Ex ungue Leonem, Let the World conceive but thus much by this little, that if he had had any other crime, of any consequence whatsoever, or his malice could have invented, what favour I had beene like to finde from a brasen fac't fellow, void of all sense and truth, that hath dip't his pen so falsely and injuriously against me.

He might aswell have inserted in his Booke, that I writ diverse and sundry Letters, betweene two and three hundred to be seene, sent to the Lady *Wolley* deceast, for severall summes of money, for the relieſe of Prisoners, poore Schollers, decea'st Ministers Widdowes, setting up of new married couples, and many more such Stratagems, converting it all to my owne use, without having yet given any account. He might aswell have inserted, that I seldome taught any Schollers, whose friends were of ability, but I got money from their Parents, for the above named uses, and kept it to my selfe. He might have inserted that I was found behind a Grammar Schoole doore, young, and know not mine owne name, nor the offspring from whence I came.

His naming of places of Scripture, in the thundring of judgements, concernes all men aswell as my selfe: and I hope neither I, nor any other of the Clergy, take them ascendently from the foot of us to the head, for to those the fellow chiefely, but most

most ignorantly, applies them. His termes upon me of *Athisticall*, son of *Belial*, and putting on a Whores forehead, carrying my selfe most proudly and insolently, are termes I returne upon himselfe, as being most guilty of them; I take them as scurrilous and rayling language, and therefore passe them by with scorne and indignation. I doe onely observe one thing in a word, to see how the foolish fellow contradicts himselfe; he accuseth me for Officiating shamelesly in mine own person, and presently after condemnes mee, that I seldome or never come amongst them. And for that, Courteous Reader, suspend your Judgement when time shall serve. I hope to give a cleare satisfaction to all men, for forbearing as yet my constant personall performance.

To conclude, he condemnes me that I commit many of the forsaid condemn'd Superstitious, wicked, and drunken practises afresh without any blushing, or the least signe of relenting.

For the satisfaction of the Reader, I have inserted this ensuing Petition.

To the Honourable the Knights, Citizens, and Burgesses in the Commons House of Parliament assembled.

The humble Petition of the Parishioners of Christ-Church, London.

Sheweth

THat the Petition and Articles have beene heretofore presented to this Honourable assembly,

charging Master *Edward Finch*, Vicar of the ſaid Pariſh, with ſeverall miſdoings, in part atteſted by witneſſes, upon hearing before the Grand Committee for Religion; Which we find him to have fallen into his time of many Suits, Troubles, and Impriſonments, and conſequently, will admit of the more favourable conſtruction, and he more capable of pitty; that the end aym'd at by the ſaid Petition, who wiſh the reformation not the ruine of the ſaid M. *Finch*.

Wherefore they are humble Sutors to this Honourable Aſſembly, that the ſaid Petition and Articles may bee withdrawn, & no further diſquiſition be therupon had, that the ſaid M. Finch *may be reſtored to the good opinion of this Honourable Aſſembly, and left to Officiate his Cure amongſt them, as to his duty belongeth, and by which all his lively hood that he hath in the World, and that but a ſlender one neither.*

And they ſhall ever pray

This Petition which I have to ſhow was ſubſcribed by moſt of the Gentry, and divers other perſons of quallity, honeſtie and abilitie in the Pariſh. And many more hands I might have had, had I regarded the number of the men, above the integrity and worth of the perſons.

This hath not as yet been preſented unto the Parliament, the weighty Affaires of the State conſider'd, I hope it will be conceiv'd to bee rather modeſty in me, to forbeare preſſing upon their more urgent buſineſſes, then negligence in following my owne occaſions. In all humility I caſt my ſelfe at the feet of that

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Honourable Aſſembly, imploring their favour and charitable conſtruction of me; and deploring my own misfortune, that any ſincere and well intended Miniſtery hath not brought forth ſo good fruit, by reaſon of ſome particular prejudices caſt upon me, as I hop't it would have done, and which I continually prayd to God it might had done, and ſtill may.

I have now done, and referre all to thy conſideration, Courteous Reader. And I could have hartily wiſht that the Pamphleter, had rather ſpent his time in the due execution of that profeſſion whereunto God hath called him. Doing what belongs to him without Diſſimulation, not conſuming his time in writing of lame and ridiculous Rhimes (I cannot for ſhame call them Verſes, for feare ſome that have read them ſhould laugh at me) and ſetting forth Scurrilous Pamphlets, without any ſenſe, wit, truth, or approbation.

FINIS.

Honourable Assembly, imploring their favour and charitable construction of me; and deploring my own misfortune, that any sincere and well intended Ministery hath not brought forth so good fruit, by reason of some particular prejudices cast upon me, as I hop't it would have done, and which I continually prayd to God it might had done, and still may.

I have now done, and referre all to thy consideration, Courteous Reader. And I could have hartily wisht that the Pamphleter, had rather spent his time in the due execution of that profession whereunto God hath called him. Doing what belongs to him without Dissimulation, not consuming his time in writing of lame and ridiculous Rhimes (I cannot for shame call them Verses, for feare some that have read them should laugh at me) and setting forth Scurrilous Pamphlets, without any sense, wit, truth, or approbation.

FINIS.

GODS SABBATH

Before } the LAW
Under }

and

Under the GOSPEL.

Briefly vindicated from novell and heterodox assertions:

By

HAMON L'ESTRANGE, *Gent.*

Nemo noſtrûm dicat jam ſe inveniſſe veritatem, ſic eam quæramus quaſi ab utrisque neſciatur, Aug. cont. Epiſt. Manichæi.

CAMBRIDGE,
Printed by *Roger Daniel*, Printer to the Univerſitie, 1641.
And are to be ſold at the *Angel* in *Lumbardſtreet*.

20. *Maii* 1641.

At a Committee appointed by the Honourable Houſe of Commons, for the examination of the licenſing and ſuppreſsing of books, &c.

It is ordered that this Treatiſe be publiſhed in print at Cambridge, unleſſe the Vice-Chancellour do ſhew juſt cauſe to the contrary, within convenient time.

EDWARD DERING.

I have read over this Treatiſe, and am ſo farre from pretending any thing againſt the printing of it, that I muſt needs profeſſe it to be a work both Learned and Orthodox, and highly meriting both the beſt care of the Printer now, and the beſt attendance of any Reader afterwards.

RICH. HOLDSWORTH *Procan.*

To the moſt Honourable

The Court Paramount within this Realm, The High Court of Parliament, or Aſſembly of the three Eſtates.

Auguſt Senate, Mightie Sovereigne of Courts,

WHen I call to mind that of Ariſtides, That *the Gods are to be honoured with the conſecration of Temples, but eminent men with the dedication of Books*; I could not repreſent to my conſideration a fitter Patrone for theſe my weak labours, then the glorious Aſſembly and bright Conſtellation

of the chief and prime lights of the kingdome.

I invoke not your aid to boulſter out miſchievous doctrine (the main ſcope of too many late Dedications) but to vindicate the Truth, to maintain that Truth, which contrary to the Proverb hath fled to corners, hath lived in blind receſſe, (and like a needy bankrupt) dareth not yet walk confidently abroad without a Parliament Protection.

But you being now (the Lord be praiſed) upon the great work of Reformation, your wiſdomes will (I doubt not) make narrow inquiry not onely into State but Church-Monopoliſts, thoſe Gnoſticks I mean, which ſeemed to have ingroſt all knowledge to themſelves, and under that pretence

tence have in ſtead of Truth obtruded upon us their own pernicious errours.

Amongſt thoſe truths which theſe Projectours have laboured to ſuppreſſe, none have been more furiouſly perſued then thoſe which relate to the Lords Day; and (which maketh the prodigie) none have ſtickled therein more then they who have with ſo much clamour cried up Tithes and the Epiſcopacy (things innocent, yea, commendable enough: onely I wiſh with the Athenian in Gellius they had been defended by other men.) Whence we may collect that if this unhappy day could any thing have promoved their greedy or ambitious deſires, it had ſurely eſcaped the late indignities which theſe mens

Lib. 18. c. 3.

liberall malice hath profuſely ſhed upon it; it had ſtill continued in the eſteem of a day Divinely inſtituted, immutable, and totally to be ſanctified; three eſſentiall properties thereof, which they have much endeavoured to evert, I in this my work as much to uphold.

At the firſt inſtant of its manumiſſion, it hath a ſtrong ambition, (great Councel) to live under the influence of your favour; a boldneſſe on which it durſt never have adventured had it not been aſſured, the Truth which it profeſſeth will gain it ſome meaſure of acceptance with ſo profeſt a Patriot of Truth.

The God of Truth proſper you, and in you, us; he direct all your conſultations, that their iſſue may be his

his glory, in the peace and ſafetie both of this Church and State: with all true Engliſh Chriſtians ſo fervently prayeth,

Illuſtrious Aſſembly,

In the higheſt degree

of the

loweſt obedience

Your

L' ESTRANGE.

To the right worſhipfull, his highly honoured Father,

Sr. HAMON l'ESTRANGE knight, of *Hunſtanton* in *Norfolk*.

Moſt honoured Sr.

TO this worthleſſe Tract, having meditated a double dedication (not then purpoſing to prefix both, or that I thought one not enough) which of theſe two ſhould preponderate my equall inclination to either, I could not though with long debate determine; at length therefore that I might dwell no longer in this ſuſpence, I reſolved to iſſue out both, and the rather becauſe their errands were ſo diſform, ſo divers: for

This Treatiſe is the firſt fruits of my ſtudies

ſtudies, therefore of common right ſacred to God; and the rather becauſe the main ſubject thereof is His Day: His, by inſtitution; His, by denomination, and (it being the firſt fruits of dayes, as Saint Baſill elegantly calleth it) of right his. Now ſeeing all offerings were according to Gods preſcript; Firſt, to be brought to the high Prieſt, who was to examine them whether they were ſuch as God would accept, and then to preſent them before the Lord. To whom ſooner then to your ſelf, Sir, ſhould I bring this my petty oblation? It is ſaid that Cain and Abel brought their offerings, that is, (as moſt learned men conceive) to Adam their Father, that he might preſent them; why then may not I mine to you? If he was their Prieſt, why may not you be mine? Fathers of Families (you know) were anciently all ſuch: Hexam.

And though Conſecration and Ordination hath ſomewhat dimmed their wonted ſplendour, yet I hold for certain that their Prieſtly office neither is, nor ſhall be utterly extinguiſhed. To you therefore, Sir, I hope not impertinently, I bring this my poore oblation; I know too well how ſtrong frailty is in me, to ſay it is without blemiſh, or not lame; yet if your judgement ſhall conceive it a work acceptable to God, and beneficiall to his Church, I moſt humbly crave you would be pleaſed to preſent it to him for me. And this is the firſt cauſe of this addreſſe to you; The other, this:

Phocylides. *Sir, you are my Parent, ſecond in honour to God; ſo the wiſdome of the Ancients ſtyleth you: and certainly if any Parent may challenge honour from a Son, you may from me. To which honour you have a double title: One, wherein all Fa-*

thers

thers intercommon by Generation; the other, almoſt peculiar to your ſelf by Education, I had almoſt ſaid, Regeneration; perhaps not altogether unfitly, for good nurture is a kind of morall Regeneration, and uſually a preparative to the Spirituall. I call the Education you have beſtowed upon me almoſt peculiar to your ſelf, becauſe that whereas moſt Parents are either ſordid in their allowance, or negligent in inſtructing, or become lewd patterns to their children; you have in breeding me failed neither in purſe, nor in precept, nor in example. I write not this to flatter you, but to manifeſt that I ſet a due and juſt value upon this your Fatherly care, and that though there were no Divine Law to conſtrain me to it, yet this alone were ſufficient reaſon for me to honour you.

And if every the meaneſt part of my

education obligeth me to this acknowledgement, ſure your training me up to letters much more, eſpecially in this age, when to know even Fundamentalls and neceſſary Truths, is accounted at leaſt pedanticall, if not as (Saint Paul ſaid of preaching) fooliſhneſſe. I do not hereby arrogate to my ſelf the name of a Scholer; for my delight in learning hath been more then my proficiencie, which God knoweth is very ſlender, ſo ſlender as theſe my ſimple labours dare not approach you from any aſſurance of their own worth, but becauſe they are the products of thoſe ſtudies, which derive their originall from your extraordinary both charge and care, they think themſelves of right to belong to you, and ſo their motion towards you is not more voluntary then naturall.

Be pleaſed, Sir, to entertain them as teſtimonials of my filiall gratitude, which

is

is the chief end of this their ſecond reſort to you; for they exceed their Commiſsion, if they ſpeak ſo much what they are themſelves (though that is mere weakneſſe) as what I am, that is,

Sir,

Your moſt honouring

and

Moſt obedient ſonne,

HAMON L'ESTRANGE.

The Preface.

Concerning the publiſhing of this Treatiſe, I expect to meet with two Interrogatories: Firſt, why ſo late, conſidering the Antiſabbatarians have poſſeſt the ſtage without controul ſo many years? Secondly, why at all, in regard there have of late iſſued out Tracts homogeneall, wherein the Truth hath been evidently enough demonſtrated, Errour convinced? To both theſe I hold it requiſite to give my anſwer, and (if I can) ſatisfaction: To the firſt then I ſay, I was retarded upon theſe reaſons eſpecially.

Firſt, though my ſtudies have been moſt converſant in Eriſtick Theologie, yet I delight therein more as a ſtander by and ſpectatour of others digladiations, then out of an itch to enter the liſts my ſelf, which of all things (through a deſire to ſuppreſſe from publick notice my private infirmities) my Genius moſt declineth. Secondly, being conſcious of mine own failings, I was loth to betray ſo good a cauſe by ſo mean a champion as my ſelf, and ſo

——ipſique oneríque timebam.

Laſtly, being of a Lay condition, I held it diſcreet and good manners to leave the work to be performed by others who had both greater abilities, and a calling more ſuitable to it.

To the ſecond my anſwer is, That this Tract was not onely commenced; but (as I then * *thought) finiſht before*

* At Chriſtmas laſt.

fore intelligence arrived at me of any books extant of the ſame ſubject: And when I firſt heard thereof, I forthwith deſtined my pains as a ſacrifice to eternall oblivion; but having after compared our labours together, it manifeſtly appeared that we varied much in frame, every of us having ſome things proper and peculiar to our ſelves, verifying that, * One man may find out more then another, no man all things, *for which reaſon alone ſome learned friends, to whom I had communicated it, animated me (with the advice of ſome additions) to publiſh it.*

* Unus alio plura invenire poteſt, nemo omnia, *Auſonius.*

Let no man therefore fore-judge me ſo obliquely, as if I thought the labours of thoſe worthy men either imperfect or impertinent, to any whereof whoſoever reſorteth ſhall there find Antidote enough againſt the Anti-Sabbatarian infection; a diſeaſe which hath prevailed rather through a ſecret diſpoſition of naturall corruption to embrace it (as any thing which relliſheth of liberty) then from predominancy of arguments, though backt with the authority of men eminent for their knowledge in letters; three * *of them eſpecially, to whom though I willingly afford all titles of honour which learning meriteth, yet I boldly affirm, had they left us no other demonſtrations of their excellency that way then their Sabbatary Tracts, they ſhould never have attained ſo high a repute amongſt us. But let them without envy poſſeſſe the laurell they have deſerved; yet if any ſhall therefore wonder (as I doubt not ſome will) that ſuch a Sciolus as my ſelf have dared to oppoſe them, I muſt reply what Luther did before in the like caſe,* God once ſpake that by an Aſſe, which he concealed from the Prophet; and revealed to the child Samuel what he hid from Eli the Prieſt. *They then*

* *B. White, Dr. Trid. Mr. Brerewood.*

Si cui diſplicco, non ſtatim mihi opponat, *Tu ſolus ſapis, &c.* Per aſinam enim quondoq; locutus eſt Dus quod Prophetam celavit, & Samueli puero oſtendit quod Eli ſacerdoti non revelavit, *Tom. 1. Reſol. ſuper Propoſ. Lipſiæ diſput. concluſ. 1.*

then that upbraid me with perſonall frailty (be what they ſay as great and evident truth as they deſire) muſt know they quite miſtake the queſtion, which is not whether I be illiterate, ignorant, weak, or what elſe they pleaſe to call me, but whether it be truth which I have here delivered; and if any man will yield me the laſt (yea whether he will or not) I will freely grant him the firſt. But to him who miſliketh Truth, and ſhunneth her becauſe he meeteth her in my apparell, let me give Auguſtines check, Think of me your pleaſure, but beware what opinion you have of Truth.

De me exiſtima ut libet, tantùm de ipſa veritate cave quid ſentias, *Aug. cont. Manich. lib. unus.*

This ſhort advertiſement being premiſed, I addreſſe my ſelf to the enſuing diſcourſe.

Errata.

Page 11. *l.* 13. the matter, *reade* this matter. *p.* 15. *l.* 2. *r.* arguments and opinions. *p.* 20. *l.* 18. view, *r.* vive. *p.* 43. *l.* 8. their, *r.* others. *p.* 66. *l.* 8. ceremony, *r. caremonia. p.* 97. *l.* 9. proſekenique, *r.* pro-ſclenique.

Gods Sabbath before the Law.

I Begin a work whoſe hardeſt work is to begin; a work of the Sabbath: and the beginning of the Sabbath, which (like Fame)

—caput inter nubila condit,[a]

muſt begin this Tract. A task intricate and obnoxious to many precipices; Davids curſe I am ſure to meet with, *A way dark and ſlippery.* I could indeed ſolace my ſelf in this, that I walk not alone, and that on which ſide ſoever I fall, I ſhall have learned aſſociates. But to erre for company, or for ſingularity, are to me alike odious. Truth I ſerve, and ſo farre as (that Primary light) Holy writ ſhall enlighten me Truth will follow, not at all diſanimated though the ſpark which ſhould direct me to her ſeemeth to burn ſomewhat dimme, as being a portion of one of thoſe three firſt chapters of Geneſis, which were for their obſcurity (with the Canticles, and ſome part of Ezechiel) by the Hebrews interdicted to be read of any under thirty years of age[b], and which hath ſet eminent Doctours, as well ancient as modern, at oddes. For whereas it is ſaid, Gen. 2.3. *God bleſſed the ſeventh day and ſanctified it, becauſe*

[a] *Virgil.*

[b] *Orig. Præam. Ho. in Cant. Hieron. Epiſt. ad Paul. in bibl. Hier. Naz. orat. 7.*

that in it he reſted from all his works which God created and made, it is by ſome ſuppoſed, that Moſes regarded not the time whereof, but wherein he wrote, by a Prolepſis, and that it was onely an intimation of the reaſon, why God impoſed upon the Jews the ſanctification of the ſeventh rather then of any other day; the ſubſequent of which gloſſe is the aſſertion, That the Sabbath was not, or commanded or obſerved, untill Moſes his dayes; for the ſuſtaining whereof they produce reaſons ſpecious, and authority venerable.

1. *Reaſon.* *B. White, pag. 46.* Firſt, There is (ſay they) no other means for us to underſtand what Gods will and act was Gen. 2. 3. but onely divine revelation. But the holy Scripture neither maketh mention of any command of God given to Adam concerning reſting upon the Sabbath day, neither maketh any hiſtoricall narration of Adams, or any other the Patriarchs obſervation of the Sabbath day: now in caſes of this nature Athanaſius his rule is, *Becauſe the Scripture is altogether ſilent in this matter, we may be aſſured there was no ſuch thing done.*

2. *Reaſon.* *Brerew p. 65.* The Hebrew word קדש ſignifieth as well a preparation and deſtination, as actuall application to holineſſe; as Exod. 19. 10 Joſh. 3. 5. & 7. 3. Jerem. 1. 5.

3. *Reaſon.* *B. White, ubi ſupra.* If God at that time whereof Moſes wrote did give any command to Adam to ſanctifie the Sabbath, it muſt of neceſſity follow that the Sabbath was inſtituted in Paradiſe. But in Paradiſe there was no need of a Sabbath, where there ſhould have been no toyl; no neceſſity of ſanctifying any day to Gods worſhip, where every day ſhould have been a day

day of reſt, and the hole life a continuall Sabbath.

God would not then impoſe the Sabbath as a law when he himſelf brake it, for (according to Hierome and Catharinus) he formed Eve upon the ſeventh day, and ſo wrought upon it. *4. Reaſon.* D. Heilen. p. 9.

God impoſed upon Adam in Paradiſe no other poſitive Law, then that of abſtinence from the fruit of the tree of Knowledge. *5. Reaſon.* B. white, ubi ſuprá.

It is probable that Jacob whileſt he kept Labans ſheep, the Iſraelites while they were under the bondage of Pharaoh and his mercileſſe taſkmaſters kept no Sabbath; but if it had been commanded ſure it had been kept. *6. Reaſon.*

Laſtly, it is ſaid Nehem. 9. verſ. 13, 14. *Thou cameſt down alſo upon mount Sinai, &c. and madeſt known unto them thy holy Sabbath.* *7. Reaſon.*

The authorities they alledge are eſpecially emergent from the Primitive Church.

Juſtin Martyr leadeth the way; *Before Moſes, none of the Righteous obſerved the Sabbath.* Dialog. cum Tryphone.

Let them ſhew that the ancient Patriarchs did Sabbatize, is Tertullians [a] challenge to the Jews. [a] adv. Judæos

All the Patriarchs before Moſes were juſtified without the Sabbath, ſaith [b] Ireneus [b] l. 4. c. 30.

There was no obſervation of the Sabbath among the Patriarchs, as alſo none amongſt us, ſo [c] Euſebius. [c] Hiſt. Eccleſ. l. 1. c. 4.

When there was no Scripture nor Law divinely inſpired the Sabbath was not conſecrated to God, [d] Damaſcen. [d] Fid. Orth. l. 4. c. 24.

Of late Adherers to this opinion the moſt eminent are Toſtatus, Muſculus and Gomarus.

In this array the arguments and authorities upholding the Prolepsis are marshalled, yet is it not universally entertained: many there have been and are (and those of no mean note neither) who have applied themselves to the genuine and proper sense of the words, and from thence deduced the institution of the Sabbath, from that very article of time whereof Moses wrote. And this interpretation I conceive most agreeable to the mind of Moses, for many reasons which shall exhibit themselves in their due place; for first I bend my self to encounter the objections formerly made, and to lay open where they are crazy or invalid.

Solut. of the 1. *Reas.*

Divine revelation is indeed the best means to understand Gods will and act: and though the Scripture doth not mention Gods expresse command to Adam, though we reade it not said to him as after it was in the Law, *Remember thou sanctifie the Sabbath day*, yet a command we find; and there being then at that time whereof Moses wrote none on earth capable of a command but Adam and Eve, it necessarily followeth that they received the command. For what is meant by Gods sanctifying of the seventh day, but the application of it to divine worship? *Those things are said to be sanctified in the Law, which are applyed to sacred worship*, saith [a] Aquinas: now if it was then applyed to sacred worship, sure it was by command.

[a] 1 2ae. qu. 22. art. 4. Illa dicuntur in Lege sanctificari quæ divino cultui applicantur.

Nor is the argument of force, The Scripture mentioneth it not, *Ergò* It was not: many things were to the first Patriarchs commanded, which are not recorded. It is by farre the *major* part of learned men

men [b] affirmed that God dictated and preſcribed to Adam all circumſtances of his worſhip, which by tradition paſt to his poſteritie, and were in every ſeverall family untill Moſes obſerved; and it is in part evidently and infallibly confirmed by Scripture it ſelf, for we reade that Cain ſinned: but οὐκ ἔστι νόμος μὴ ὄντος παράβασις, Rom. 4.15. *Where there is no law, there can be no tranſgreſſion:* for ἡ ἁμαρτία ἐστὶν ἡ ἀνομία, *Sinne is the tranſgreſſion of the Law*, 1. John 3.4. yet of this, or any other command concerning religious duties, holy text hath not one ſyllable. Perhaps the command was not ſo ſolemn as afterward, not *vivâ voce*, in an audible voyce, there being not the ſame reaſon; and yet a command there might be internall though not externall. God might by his guiding ſpirit direct Adam to ſanctifie the ſeventh day, as he did both him and other Patriarchs to other obſervances, if Aquinas [a] hath aimed right. *It is credible*, ſaith he, *that the Patriarchs by divine inſtinct, as by an hidden and tacit law, were induced to worſhip God in a ſet and determinate form agreeable to the inward worſhip and ſignification of myſteries to be fulfilled in Chriſt.*

[b] *Athanaſ. de Sabb. & circum. Genebrard. Chronol. l. 1. Zanch. de Ser. Bell. de v. Dei l. 4. c. 4. Paraus Com. in Gen. 4. v. 3. Mercer. prælect. in Gen. Rawly Hiſt. l. 2. c. 4. §. 8.*

[a] *1. 2æ. q 103. art. 1. Muſculus in Gen. c. 4. v. 3.*

The want of an Hiſtoricall narration of the praxis of thoſe times, is alſo as weakly urged. You know *Ab autoritate negativè nihil concluditur ex argumentis*, Arguments drawn from ſilent authority conclude nothing. An axiome never firmer then when applied to the hiſtory of the world, from the Creation to the Law, the period of this diſcourſe. There is no mention of Adams penitence after his fall, none of his ſacrificing, of his performing any other pious

exerciſes during his hole abode upon earth, none. What then ſhall we ſay? that he lived like an Atheiſt? never invoked, never praiſed God? We reade of no Parents that Melchiſedech had: what ſhall we hold with the letter of S. Paul that he was ἀπάτωρ and ἀμήτωρ, really *whithout father or mother*? iHeb.7. 23. He that in ſo compendious a ſtory as th s of Moſes looketh for a full relation of every ſmall circumſtance, is like to loſe his longing, and may as wiſely ſeek Pauls ſteeple in Hondius his map of the world. Abbridgements of ſtories are nets of a larger maſh which onely incloſe great fiſhes, τὰ ἀξιόλογα, *things worth mentioning*; ſmaller fry, things of leſſe conſequence, eſcape them.

De Incarn. Verbi. Athanaſius his rule is right enough it ſelf, if it be not bowed by violence. Comparing the miracles of Chriſt with thoſe of the Prophets, he demonſtrateth the oddes to be this; Chriſt was born of a Virgin, ſo none of them; Chriſt made the lame to walk, the deaf to heare, the dumbe to ſpeak, the blind to ſee, ſo did not they: *For then* (ſaith he) *the Scripture would not have omitted it. Therefore becauſe the Scripture is altogether ſilent in the matter, it is ſure there was no ſuch thing done.* The Father ſpeaks of miracles, but I hope the obſervation of the Sabbath was none, and therefore Athanaſius ſtands you in little ſtead. My margent directs to the place omitted by the Biſhop.

Solut. of the 2. Reaſon. The word קדש little alſo avails them: for be it granted that it ſignifies a preparation to holineſſe; doth this preparation exclude application thereunto? Nay doth not preparation imply application, are they

they not coordinate and coincident together? Examine the places quoted, and ſee if they will not confeſſe as much. Moſes was commanded to *ſanctifie the Iſraelites the third day*, that is, to prepare them, as you ſay: To prepare them? how? nothing but to have them in a readineſſe, that they laſily wait the time or ſo? no there is more in it yet: application to holineſſe you ſhall meet with poſitive, *Let them waſh their clothes*, verſ. 10. negative, *Come not at your wives*, verſ. 15. A thing ſo clear as the very Heathen were enlightned with it, and not onely in the generall decorum of it, which they couched under their *Ite, miſſa eſt*, or *Procul ô procul eſte profani*, Hence all prophane, before their ſacrifices; but ſome glimpſe they had even of thoſe externall Moſaicall ceremonies I now mentioned: Preparatory lotions they had before they durſt approch their ſacred myſteries. Æneas would not ſo much as touch his Tutelary Gods, till he might rinſe himſelf in fountain water. Abſtinence alſo from the Nuptiall bed was at leaſt for one night interdicted:

Exod. 19. 10.

Virg. Æn. 2.

——— *Diſcedite ab aris*
Queis tulit heſterna gaudia nocte Venus.
Caſta placent ſuperis.

Tibul. l. 2. El. 1.

And though we reade in this Text onely of externall preparatory rites enjoyned, yet muſt we know that they were but as ſignificant Emblemes of that ſpirituall preparation, which ſhould truly diſpoſe the ſoul in a ſanctified frame for the approching near that God which is clothed in majeſtie and honour. Apply that which I have now ſaid for illuſtration of this portion of Exodus to thoſe parallel places of

Joſhua, and there will onely remain that of Jeremie unanſwered, where the Prophet is ſaid to be *ſanctified in his mothers womb*; which I confeſſe could no otherwayes be then in the preordination of God. But what? becauſe the word ſignifieth Deſtination in Jeremy, muſt it needs inferre as much in Geneſis? I ſee no ſuch law impoſed upon Interpreters: That of Jeremy could not without extreme violence be wreſted to any other ſenſe then that of Deſtination, which out of Gen. 2. is neither neceſſarily nor probably emergent.

cap. 1. v. 5.

Solut. of the 3. Reaſ.

I ſee no neceſſitie that the Inſtitution, Geneſis 2. muſt ſuppoſe it to be in Paradiſe, and before the fall, for it is not improbable (I determine nothing) that Adam ſinned and was expelled out of Paradiſe the very day he was formed, as the Fathers almoſt univerſally have thought, from whoſe full conſent in this point proceeded that Greek ſaying, ἡ ἡμέρᾳ ἐπλάσθη καὶ ἐξεπλάσθη, *The ſame day he was created he fell.*

Neither was Paradiſe (in my opinion) compounded of any ſuch ingredients as would in no wiſe incorporate with a Sabbath: it was indeed a place exempted from the works both of toil and ſinne, and therefore no otium to refreſh the body, no Sabbath to ſanctifie the ſoul, in reſpect either of the one or the other, neceſſary. And though the whole tract of time ſpent in that innocent condition might worthily ſeem a continued Sabbath, yet ſome parts and portion even of that time ſhould (I conceive) have been allotted to a more ſolemn worſhip then others. For God impoſed upon man a calling of husbandry: ſhould he ſo inceſſantly have

have intended his tillage, as never to intermit, never to give over? ſhould he have ſpared no time to exerciſe himſelf in the contemplation of his Creatour, the trueſt object of perfect beatitude? or could he *ſimul & ſemel* at one inſtant, intend both his vocation and Gods worſhip? God created in him the naturall appetite of food and ſleep: Is it likely that Adam would have applied himſelf either to repaſt or repoſe, without ſome more then ordinary thankſgiving. It is by all confeſſed that in Adams heart the Law of nature was moſt perfectly implanted and imprinted; and as unanimouſly agreed, that to conſecrate ſome time to the worſhip of God was and is a member of that Law; nay more then ſo it muſt be *certum aliquod tempus*, ſome certain and determinate time, as the very Atlas of the Prolepſis Toſtatus aſſureth us: which being granted it followeth that the ſtate of innocency was no barre or obſtacle to the ſepoſing times, not onely occaſionall, and *pro re nata*, but ſet and conſtant, to the ſervice of God.

Toſt. in Exod. 20 qu. 11.

That God framed Eve upon the ſeventh day, is a moſt horrible and groſſe untruth, and giveth the lie to Moſes, or rather to the holy Ghoſt, who ſaith, *Thus the heavens and the earth were finiſhed, and all the hoſt of them*, that is, all things viſible and inviſible, according to the Nicene Creed; and this was before Gods reſt on the ſeventh day: and evident it is that the hole ſecond Chapter of Geneſis, from the fourth verſe to the twenty fifth, is but a larger narration by way of ὑστερωσις, or poſtſcript, of what was moſt remarkable in the third and fixth dayes work, and was for brevity ſake omitted in the firſt chapter,

Solut. of the 4. Reaſ.

Gen. 2. 1.

but upon weighty cauſe mentioned in the ſecond. For, as S.[a] Baſil excellently, *If Moſes had onely ſaid that God made man, thou mighteſt have thought that he made him after the ſame manner that he created brutes, plants, and herbs; therefore to denote to thee that thou oughteſt to have nothing common with unreaſonable creatures, the Scripture hath mentioned a peculiar and diſtinct work of God in framing thee.*

[a] *Hexaem. Hom. 11.*

Beſides, it is moſt evident out of Geneſis 1. 27. that Adam and Eve were both created on the ſixth day; *Male and female created he them*, not by Prolepſis (as they fancy) but really & truly upon that very day

That wherewith they would palliate this errour, is the ſecond verſe of Geneſis 2. *On the ſeventh day God ended his work:* whence they collect that he wrought upon part of it (which meaning a learned Commentatour [b] acknowledgeth the Text will bear) and becauſe Eve is the laſt work of creation whereof the Scripture maketh mention, they inferre that ſhe muſt have been formed on the ſeventh day. But to uncaſe this foul errour, and to ſhew it in its proper deformities, is no hard task. What meaning the Text will bear, is many times not ſo conſiderable as what the Context [c]: ἐναντίωσις or contradiction is for the Spirit of Truth no companion; nor will he own that ſenſe which maketh him ſpeak things repugnant. If in the end of the ſixth day *God beheld all that he had made*, c. 1. 31. *and had finiſhed the heavens and the earth, and all the hoſt of them*, c. 2. 1. what could be left for him to finiſh and actually to perfect on the ſeventh day? Well; but then there is an interfering, a jarring betwixt Scripture and Scripture, how

[b] *Mercer. in loc.*

[c] *Ex antecedentibus & conſequentibus colligitur verus Scripturæ ſenſus, Aug. De doct. Chriſt. c. 31.*

how ſhall they be reconciled? I anſwer, It is not amiſſe to acquaint you, that whereas the Hebrew readeth it, *And on the ſeventh day God ended his work*, the Septuagint and Samaritanes[a] render it, *On the ſixth day God ended his work*: perhaps thoſe copies which they followed expreſſed it ſo, or elſe their aim was to ſuppreſſe the ſeeming diſcord, which they knew not otherwiſe how to ſalve. A diſcord indeed I confeſſe there is, yet ſuch an one as diſturbeth not the ſacred harmony; yea, rather a diſcord elegantly gracefull. For you muſt know that in no operation the end is attained whileſt the operation is in progreſſion and untill it ceaſeth[b]; reſt being *Perficientis perfectio & perfecti*[c], The perfection of the perficient and of the thing perfected. Now becauſe reſt demonſtrateth the motion conſummated, therefore God is ſaid moſt properly to have perfected his work on the ſeventh day whereon he reſted; ſo that the finiſhing and perfecting mentioned in this verſe or period is no actuall operation, but a mere deſiſting *à motu creationis*. And indeed Moſes giveth the honour of the perfection of the world to both the ſixth and the ſeventh day, not without great and weighty cauſe: to the ſixth, to exclude all thought that God wrought upon the ſeventh; to the ſeventh, to aſſure us that he did not reſt and give over on the ſixth: For the end of the ſixth day gave end to the work of creation and denihilation, and the beginning of the ſeventh gave beginning to Gods reſt. Therefore it is ſaid that *On the ſeventh day God perfected the work which he had made*, viz. on the ſix dayes before; whence it is that Junius and Mercer[a] render it

[a] *Seld. Marm. Arundell.*

[b] In motu continuo quamdiu aliquid poteſt movere ulteriùs non dicitur motus perfectus, *Aquin. p. 1. qu. 73 art. 1.*

[c] *Scal. Exerc.*

[a] *In loc.*

it in the preterpluperfect tenſe, *Cùm abſolviſſet Deus, When God had now perfected his work*, meaning that as ſoon as the ſeventh day arrived, it might be truly ſaid, God had now perfected his work [b]: And perfected it was undoubtedly on the fifth day; God did not abruptly break off till he had throughly perfected all. I confeſſe the Jews tell us a pretty ſtory [c], *How that God about the end of the ſixth day was making Faunes, Satyres, and ſuch imperfect creatures, and that the evening of the Sabbath overtook him ſo faſt, that he was fain to leave them but half made up: and therefore on the Sabbath dayes theſe creatures uſually hide themſelves in their kennels, not daring to look out.* A perfect Jewiſh fable, and by Mercer ſuſpected to be rather derived from Tradition and heare-ſay, then from any Hebrew Authour extant, becauſe he could never in all his reading light upon him: for the ſatisfying of the like doubt in others, I have troubled my margine with the Authours name as I find him cited by [a] Wierus.

[b] Ubi primùm dies ſeptimus adveniſſet, verum erat de Deo dicere, quòd jam compleſſet opus ſuum, *Merc. in loc.*

[c] *Rabbi Abraham. autor libri Zevor Hammor (vel faſciculus myrrhæ apud Buxdorf.) in Gen.*

[a] *De Præſtigiis lib. 1. c. 6.*

Sol. of the 5. Reaſon.

That God gave but one poſitive law to Adam in Paradiſe, is neither in it ſelf likely, nor in reſpect of repugnant Scripture credible: for is it not ſaid that God put Adam into the garden to dreſſe it? was not this a command? Auguſtine [b] holdeth clear it was ſo: if a command, then a law; for *Lex dicitur à ligando*, A law is called a law becauſe it bindeth [c], and every command is, ſo farre as it bindeth, a law. If then it was a law, it muſt be either merely naturall, or poſitive; if merely naturall, then immutable, ſtill in force, and we muſt all, tag and rag, turn gardiners or plowmen: if it was poſitive, then their Prolepſis halt-

[b] *De Gen. ad lit. l. 8. c. 8.*

[c] *Aqu. 1. 2. qu. 90.*

halteth on that foot. Conſider the Law it ſelf, and you ſhall ſee the poſitive accrue to the naturall by way of ſuperfœtation; Man muſt be alwayes buſie, alwayes in action, there is the naturall; his imployment is limited to tilling of the garden, there is the poſitive law. But if Adams apoſtaſie and fall was the ſame day he was formed, as many have thought, and is ſtill diſputable, this argument might well have been ſpared, becauſe the command concerning ſanctifying the Sabbath might have been given in his corrupt and vitiated eſtate.

If we ſhould yield them, what they fain would have, *viz.* that Jacob and the Iſraelites obſerved no Sabbath during their thraldome, yet ſhall they never be able to inferre from thence, that they had no command concerning it. For did they alwayes obſerve whatſoever was commanded them? Moſes ſaid to Pharaoh in the perſon of God, *Let my people go that they may hold a Feaſt to me in the wilderneſſe.* Was not this Feaſt ſome ſolemn time conſecrated and commanded of God to be obſerved? no doubt it was; for will-worſhip is to God abominable: Did they keep this Feaſt? Certainly no. It is reſolved by all Divines, ancient and modern, the Patriarchs before the Law were by God appointed to offer ſacrifice: Did the Iſraelites under Pharaoh keep this commandment? the Scripture anſwereth, No. God ſtrictly injoyned that every male child eight dayes old ſhould be circumciſed: was this performed by the Iſraelites in the wilderneſſe? the Scripture anſwereth, No: there was not one circumciſed all that while, and yet they

Solut. of the 6. Reaſ.

Exod. 5. v. 1.

abode there fourtie years. Now if they had upon ſuch occaſions a diſpenſation for not obſerving of other feaſts, for not ſacrificing, for not circumciſing, might they not have one for the weekly Sabbath alſo?

Solut. of the laſt Reaſon. To their laſt argument from Nehemiah, I ſay, The Sabbath was at the time of the law given made known to them, yet not then firſt, but in a more ſolemn manner then before. We have a ſaying, none more frequent: when the Sunne hath diſpelled a cloud or miſt, and ſheweth it ſelf in its brightneſſe, we then ſay the Sunne ſhineth, and yet no man is ſo ſimple but knoweth it ſhined before, even while it was moſt befogged, though not with equall ſplendour: So the Sabbath is ſaid to be made known to the Iſraelites upon mount Sinai, becauſe it was then as it were revived, and proclaimed in more ſtate and pomp then before. And if you reſtrain it ſtrictly to mount Sinai, as the letter ſeemeth to import, you muſt of neceſſity offer violence to Exodus 16, where at the fall of Manna it is clear the Sabbath was made known before the Law pronounced on mount Sinai: And ſo the Prolepſis faileth in this her laſt refuge as in the former.

Having thus diſarmed them of thoſe Reaſons wherewith they eſteemed themſelves ſufficiently fortified, I now apply my ſelf to their Authority, the Authority of men, many of them, ſingular both for learning and piety: But ſhall we without more adoe yield to bare Authority? Doth the end of diſpute depend merely upon what they have ſaid? May we not examine the matter yet a little further?

May

May we not queſtion whether theſe men ſpake as they meant, whether their arguments jumped together? for did they alwayes ſo? No, if Hierome be of any credit; *The Ancients are ſometimes enforced to ſpeak, not ſo much what themſelves think, as what they conceive may moſt non-plus the Gentiles.* This was their policy againſt the Heathen, might not they uſe it alſo againſt the Jews, with whom they were in continuall conflict? If they ſpake as they thought, might not vehemency of diſpute tranſport them to inconſiderate ſpeeches in their heat, and through too eager oppoſition to one errour to incurre the contrary: *The Ancients, whileſt might and main they endeavour to beat down one errour, many times fall into another.* So [a] Sixtus Senenſis. A thing too infallibly true; witneſſe three of the foreſaid Fathers, Juſtin, Ireneus, and Tertullian, who in their fierce bickerings with the Valentinians, Marcionites and Manichees, violently bare down their Chryſippean fate, and inevitable neceſſitie, but upon the ruines of that errour laid the foundation of the doctrine of Freewill, which afterwards was ſo augmented by the ſuperſtruction of Pelagius, and his Ape Arminius. If they writ in cool blood, did they throughly ſcanne and ſift the point, did they ruminate upon what they delivered, or did it rather careleſly eſcape from them in paſſage? [b] *Every man though never ſo learned is one way to be eſteemed when he onely glanceth upon the queſtion, otherwiſe when he undertaketh to examine and diſcuſſe it throughly*, ſaith our great Prelate. Laſtly, it muſt be inquired, whether the queſtion was ſtarted before

Veteres interdum coguntur loqui, non quod ſentiunt, ſed quod neceſſe eſſe ducunt adversùs ea quæ dicunt Gentiles.

Veteres dum unum errorem, omnium vitium conatu, deſtruere adnituntur, ſæpe in alterum deciderunt.

[a] *Præfat. l. 3. Bibliothec.*

[b] Quivis, vel doctiſſimus vir, aliter habendus eſt cùm ſalutat quæſtionem, & perſtringit leviter; aliter cùm in manus ſumit, atq; excutit, *Whiton. Opuſc. poſth. de uſuris.*

fore they delivered themſelves thus; for if it was not, they are not ſo much to be regarded: For they often delivered things ſomewhat negligently, not doubting but what they writ was orthodox enough, becauſe it had paſt once for currant till it came to the touch. Auguſtine hath no other ſhift to ſalve the Fathers aforeſaid from Pelagianiſme in the point of Originall ſinne, and Freewill. Many things indeed go a while for granted, and without controul, which in tract of time are diſcovered to be of dangerous conſequence, and then juſtly exploded; for men are wont, till they foreſee the miſchief which may enſue, to deliver things (as they took them) by way of frolick one from another, and ſo, in a plodding careleſneſſe, [a] *which way moſt go all follow.*

But all theſe exceptions laid aſide, one there is from which no appeal will be admitted, *It is naturall to man to erre.* Men they were and might erre, yea and did (every one) in other things, why might they not in this? I ſpeak not this to avile them, or abate any thing of the reverence we owe them; and if it be ſuſpected that I bear them no good will, *of my ſelf*, (they were [b] Zanchy's words once, but ſhall now be mine) *and mine own Genius I ſpeak it, From the unanimous conſent of the Fathers, where neceſſitie compelleth not, I am very ſcrupulous to differ.* No, my onely ſcope and intention is to tell you what Saint Auguſtine [c] hath told me, That humane authoritie, though never ſo learned, never ſo holy, is not to be truſted, unleſſe it produceth Canonicall Scripture to prove, or probable reaſon to demonſtrate, what it ſaith. How farre the Fathers

[a] *Tacitus.* Quò plures eunt, omnes ſequuntur. Humanum eſt errare.

[b] *Epiſt. l. 2. Epiſt. ad Bez.* De me loquor deque meo ingenio, A communi Patrum conſenſu, nullâ cogente neceſſitate, diſſentire mihi ſumma eſt religio.

[c] *Epiſt. 19.*

Fathers ſlipt in other things, is not cognoſcible in this place; whether in the point in queſtion they did yea or nay, is now to be debated: and that they did, I think it probable at leaſt if not evident. For is it not ſaid, God bleſſed the ſeventh day and ſanctified it? What is this Bleſſing, but the diſpenſing a peculiar favour towards it? what this Sanctifying, but a ſeparation and conſecration of it to holy worſhip? If yea, what then ſhall hinder but that we think the Sabbath inſtituted in that very article of time whereof Moſes wrote? ſhall this prodigious Prolepſis? [a] *Nothing is eaſier then to cry out, O that is a Trope, a Figure, a peculiar manner of expreſſion.* A ſtrange wantonneſſe in Expoſitours, to apply Tropes deviſed upon neceſſity to places clear as the mid-day. *That* (according to Auguſtines [b] rule) *is a figurative ſpeech, which being properly underſtood, can neither be applied to Faith, Charitie, nor Edification.* Somewhat fuller is that of Bellarmine; [c] *The Scripture ought to be underſtood according to the true proprietie of the words, where we are not diverted by ſome manifeſt abſurditie*: and this he calleth, *Commune axioma Theologorum*, the univerſall tenet of all Divines; which I take to be granted on all parts, the rather becauſe neither Chamier, Ameſius nor any other (as farre as I have examined) hath accriminated the Jeſuite for it. Now leſt we ſhould miſconſtrue the word *Abſurd*, he explaineth himſelf in another place thus, [d] *Unleſſe we be inforced by ſome other portion of Scripture, or other article of Faith, or the univerſall interpretation of the Church*: Let this rule then judge us: I for my part compromiſe to be

[a] Nihil facilùs eſt quàm dicere, Tropus eſt, Figura eſt, Modus quidam dicendi eſt, *Aug. de Doctr. Chriſt. l. 3. c. 10.*

[b] Oratio figurata eſt, quæ propriè intellecta, nec ad fidem, nec ad dilectionem, nec ad ullam ædificationem accommodari poteſt, *ibid.*

[c] Oportet Scripturam intelligere ſecundum verborum proprietatem, ubi non cogimur evidenti abſurdo, *De Bapt. l. 1. c. 4.*

[d] Niſi cogamur ab aliqua alia Scriptura, vel ab aliquo articulo fidei, aut certè à communi totius Eccleſiæ explicatione, *De Euch. lib. 1. c. 9.*

be tried by it. *God bleſſed the ſeventh day, and ſanctified it*, there is the Text: God did honour the ſeventh day, and conſecrated it to his worſhip, there is the genuine and proper ſenſe: and becauſe in the tiſſure and ſeries of divine ſtory Moſes hath inſerted this ſanctification of the Sabbath immediately next after the ſix dayes creation; why ſhould we not conclude that it was ſanctified then, and in the ſame order of time whereof he wrote? why ſhould we not take Moſes his meaning as we find his words? Is there any portion of Scripture, any article of Faith, the generall explication of the hole Church repugnant to it? Is there any abſurdity compelleth us to think otherwiſe? *Oſtendant*, let them ſhew it; which till they do, let them give us leave to hold our firſt opinion, to which the abſurditie of the Prolepſis hath compelled us.

1. *Abſurditie.* Abſurd it is: for it is clear the Patriarchs had a Sabbath; and that they obſerved the ſeventh day Sabbath is evident from the reaſons thereof common to both times.

They had a Sabbath: For the Law of Nature inſtilleth this notion, [a] That (as every thing elſe which excelleth, ſo eſpecially) God Paramount and ſuperlative in excellency is to be worſhipped; as alſo, That to the performance of this worſhip, certain times are to be [b] deputed. Is it likely that the Patriarchs failed in ſo neceſſary a dutie? was Gods Church then ſo ſupinely governed, or indeed ſo not governed at all, that no time was ſet apart for ſolemn aſſemblies? There was a conſecration of Materials for ſacrifices, whereof (beaſts therefore diſtin-

[a] Habet verationem juſtam quicquid excellit, *Cic. De Nat. Deor. l. 1.*

[b] *Aqu. 2a. 2æ. q. 122. art. 4.*

Gen. 7. 2.

diſtinguiſhed by clean and unclean) a conſecration of Perſons, who; a conſecration of Places, where: was there none of Times, when? aſſuredly yes; and therefore S. [c] Auguſtine hath put the *Quando*, as one of thoſe circumſtances wherein Cain might have been deficient: So a Sabbath they had.

[c] *De Civ. Dei. l. 15. c. 7.*

The ſeventh day Sabbath they had. Look into the Eſſence, the body and ſoul of that Sabbath (as [d] Brerewood calleth them) what are they but Vacation or Reſt from bodily labour, and the Sanctification of that reſt by dedicating the ſoul to Gods worſhip? Were the bodies both of man and beaſt before the Law of a more braſſie and adamantine durableneſſe then after? were they not conditioned, not attempered alike? was not the ſweet repoſe of lucid intervalls equally neceſſary and welcome to both? Did not devout ſequeſtration to pious exerciſes as well ſute and become the ſouls of them as of theſe? Look eſpecially into the end peculiar to it, as the ſeventh from the Creation; what is it but to eternize the honour of the Creation in indeleble memory, and that whileſt man is amuſed with admiration of ſo miraculous a ſtructure he may be excited to a gratefull recognition of the goodneſſe of God, who created all theſe things for man, and onely man for himſelf? Is not this benefit of Creation common and univerſall? do not all participate of it, but the elect eſpecially and inexplicably? Had not the Church before Moſes as ample a ſhare in the bleſſings which reſult from it, as that ſince? and ought it not then as freely, as frequently to celebrate its ſacred Feſtivall? If then

[d] *Part. 2. p. 67.*

before and ſince the Law there were the ſame reaſons, ſure there was alſo the ſame thing obſerved, yea and the ſame commanded; for from the Reaſon to the Law, from the Cauſe to the Effect, from the End to the Means, is a ſolid argument, and never faileth but when that end may be acquired by a better means; and impoſſible it is to demonſtrate how the tyred bodies both of man and beaſt could have been more charitably provided for, Gods ſolemn worſhip in a more ſweet decorum performed, and the memory of the Creation better preſerved from the immerging deluge of time, and profaneneſſe, by any day other then the weekly Sabbath, the day which God indigitated for the ſame purpoſes by his own example; an example equivalent to a Law: For though there had been no vocall, no verball inſtitution of the Sabbath, yet Adam and the ſucceeding Patriarchs (who had a view and clear notion of all Gods works, their orderly exiſtencies, and exact conſummation; but eſpecially who were manuducted and guided by an inerring ſpirit) could not but collect from Gods example [a] the analogicall equity for man to imploy ſix dayes in the works of his calling, and to interferiate the ſeventh, conſecrating that to religious duties. And therefore that main Argument from the want of a ſolemn Inſtitution, is but like a ruffled arrow, that maketh a great noiſe in the aire, but falleth ſhort of the mark: For the controverſie is not *de Modo*, neither of the command, whether Internall or Externall, nor of the obſervation, whether voluntary or impoſed by precept; but *de Re*, whether it was or

[a] Omnis actio Dei nobis pietatis & virtutis eſt regula, *Baſil. Aſcet.*

or obſerved or commanded yea or nay: that it was obſerved, the equity thereof common and agreeable to both times evinceth; and obſerved it could not be otherwiſe then in obedience to command, either prolated or tacitely inſpired by the holy Ghoſt: for impute we muſt not to thoſe ſanctified men ſuperſtitious and will-worſhip. If then the Sabbath was both obſerved and commanded before the Law, why might not the command ariſe out of Gods bleſſing and ſanctifying the ſeventh day, mentioned Gen. 2. 3? why ſhould we not rather embrace the proper and grammaticall ſenſe of the words, then reſort to a peerleſſe and ſenſeleſſe Prolepſis that hath neither fellow to aſſociate, nor reaſon to ſtrengthen it?

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2. *Abſurdity.* *Medul Theol. lib. 2. cap. 15.*

D. Heilen, part. 1. cap. 1. p. 10.

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D. Heilen, part. 1. cap. 1. p. 10.

An Inſtitution indeed I ſee here, but no Anticipation, nor can I without your ſpectacles: I ſay, no Anticipation of the Inſtitution. For might not (I pray) this command, this Inſtitution, be dictated to Moſes at the ſame time whereof he wrote? might not the precept be given now, though the execution of the precept was adjourned? nay, is it not moſt likely it was ſo? for where in the hole bible meet you with any injunction concerning it but here: touching the building of the Tabernacle, and the ordering every thing elſe appertaining to it, God did exactly leſſon Moſes on the mount, but of the filling the pot of Manna, and placing it before the Teſtimony, no hint at all was given there, nor any where elſe but here onely. And though we ſhould grant that this command was given after the Tabernacle finiſhed, yet cannot the mentioning of it here be properly ſaid to be by Prolepſis. This narration taken hole and together is (I confeſſe) mentioned by Prolepſis; not ſo the parts of it: Hole and Part have not things ſo common betwixt them, that *what belongeth to the hole, belongeth alſo to the part.* A total Prolepſis of an entire ſtory before another there may be, and yet no partial of one part of that ſtory before another: the parts may be marſhalled in their due order, though the hole be antedated. All that ſeries of Divine ſtory, from Geneſis to Job, may be ſaid to be related by Prolepſis; for it is the currant opinion that Job was comtemporary with Jacob and Joſeph: but improper it were to ſay that the fall of Manna, the giving of the Law, the building of Solomons Temple, and ſuch particulars, are, in reſpect

Quicquid totius eſt, idem & partis.

ſpect of the hiſtory of Job, ſet down by way of Prolepſis. Prolepſis onely aimeth at what is next her; ſhe beholdeth not things remote: So it is in this text; the verſes from the 27 to the end of the chapter conſtitute a narration diſtinct, and in a canton by it ſelf. For Moſes having, in the former 26 verſes, reported ſo much of the hiſtory of Manna, as was peculiar to that time whereof he wrote, thought it not amiſſe to ſuperadde what elſe concerned it (though he delayed a while the enſuing occurrents, which ſhould have been precedents to it) becauſe it being not much he had to ſay; and that ſo homogeneal with what went before, he was reſolved to take now an *ultimum vale* of it: therefore he telleth you of an after ordinance of God, concerning the filling an urn with Manna, the diſpoſing of it before the Teſtimony, the execution of that command by Aaron, and laſtly the duration of the uſe thereof by the Iſraelites fourty-yeare; which laſt is ſuppoſed to be the ſupplement of Joſhua or Eleazar. If now you conſider this digreſſion, abſtracted from the enſuing ſtory, you will find the hole prepoſterouſly related, and yet the parts not at all inordinate; and if you look wiſtly upon Calvines[a] words, you ſhall find him not repugnant to what I have here delivered.

[a] *In Exod.*

Laſtly, it is abſurd: for there can no ſolid reaſon be given why Moſes ſhould by a Prolepſis of about 2670 years inſert this Inſtitution. It could not be to inſtruct the Iſraelites, that Gods reſting from his works on the ſeventh day was the reaſon why he had ſelected and appointed by his commandment given

Laſt Abſurdity.

Brerew. p. 66.

given to them that day rather then any other to be ſanctified for his Sabbath. Indeed if the fourth commandment had onely mentioned the ſeventh day to be the Sabbath, without more ado, and had ſuppreſt the reaſon, Moſes had had fit occaſion to give them here this obſervation: But ſeeing that Reaſon was fully and with indeleble characters ingraven in the Decalogue, it had been mere ſupervacaneous and impertinent tautologie to recite it here; eſpecially conſidering it is the moſt received opinion, that Moſes compiled the hiſtory of Geneſis after the Law was promulgated on mount Sinai, and ſo this reaſon was no news to them.

If any, notwithſtanding theſe groſſe and palpable abſurdities, ſeemeth deſperately enamoured of this forlorn and deſpicable Prolepſis, enjoy her he ſhall without me his rival, I envy him not.

Come we now to ſurvey that little which the Divine remembrancer hath afforded us of the actual obſervation of the Sabbath before the Law; whereof two onely examples are extant, the one for the obſervation notable, the other for the violation.

For the obſervation, we reade, Exod. 16. 22. when the Iſraelites had on the ſixth day gathered twice as much Manna as on any other day before, the Rulers of the Congregation came and told Moſes, and he ſaid to them, *This is that which the Lord hath ſaid, To morrow is the reſt of the holy Sabbath unto the Lord:* We do not find here that the Iſraelites were amuſed at the word Sabbath, that they expoſtulated with themſelves (as before concerning Manna) what it ſhould be; no, they knew well enough what

what it was, with the Reſt of the holy Sabbath unto the Lord they had been long acquainted, it was no novelty to them; the new attendance, and long train of ſtrict obſervances that now waited on it were the things ſo puzzled, ſo poſſeſt them with wonder of a *How is it changed from what it was?* Their old wont was to dreſſe their neceſſary viands upon the Sabbath, and being now interrupted, now diſturbed in their accuſtomed practice, by an uncouth innovation of *Bake that which you will bake to day, and ſeethe that which you will ſeethe, and that which remaineth over lay up to be kept untill the morning*, well might they be in a ſtudy, well demand a reaſon of this change. And whereas it is by ſome ſtiffly affirmed, that the Jews did bake their Manna on the Sabbath day, an opinion aſcribed to Theophilus Brabourn, the firſt (as my Authour telleth me) that looked ſo near into Moſes his meaning; he muſt know, that in Opticks, amongſt other requiſites to perfect diſcerning, *juſta diſtantia*, a fit diſtance, is one; and Mr Brabourn might perhaps by looking too near ſee to little: where the fault was, whether in this, or in ſome defect of the organe (his underſtanding) or through what other cauſe, I not diſpute; ſure I am that an hallucination, an errour of the ſight there was, and that a groſſe one. The paraphraſe they give of this Text, *Bake that which you will bake to day*, &c. is this, As much as you conceive will be ſufficient for this preſent day, that bake or boyl as you uſe to do, and for the reſt lay it up to be baked or boyled to morrow: and to this interpretation they the rather betake them, becauſe the Iſraelites laid it up as Moſes bad, and it did not ſtink;

Quantum mutatus ab illo?

Heilen. p. 1. pag. 108.

Bacon. Perſp. Diſt. 8.

now (ſay they) it had been no wonder at all, that it did neither breed worm, nor ſtink, had it been baked the day before: Things of that nature, ſo preſerved, are farre enough from putrifying in ſo ſhort a ſpace.

Not to dwell long in diſcuſſing this point: They have miſtaken both Gods miracle and Moſes his meaning. Gods miracle; for the baking or boyling excludeth not the miracle of its not putrifying: things ſo dreſſed are indeed the leſſe diſpoſed to corrupt; therefore the putrefaction which Manna contracted by procraſtination on other dayes, notwithſtanding the ſame order taken for preſervation of it by baking and boyling, was the greater miracle: and becauſe it tainted againſt nature, and miraculouſly reſerved upon other dayes, Gods ceaſing to work the ſame miracle upon the Sabbath might it ſelf ſeem a miracle. The mind of Moſes they have not reacht, whoſe words reſolve themſelves into this conſtruction, What you mean to bake, bake to day, what to ſeethe, ſeethe to day, and what remaineth (not unbaked or unboyled but) of that which you have baked, or boyled, more then ſufficient for this dayes food, lay up for you to eat to morrow: and therefore Hierome hath rendred it, *Quodcunq; operandum eſt facite*, Whatſoever belongeth to the dreſſing of the Manna, diſpatch it now. But to put it out of all doubt, that this errour may never readvance, God himſelf, verſ. 5. commanded Moſes that the people ſhould Prepare that which they bring in, and it ſhould be twice as much as they gathered daily: what was this Preparing but dreſſing, but

but cooking of it? ſo the Engliſh will bear; and by a word of the ſame energy and ſignification it is rendred in, I am ſure, moſt Tranſlations; ſo the Septuagint, ſo Hierome, ſo the Spaniſh, ſo the French: a thing ſo manifeſt, as the very Friday was thence denominated παρασκευή, the *Preparation to the Sabbath.*

For the violation of the Sabbath, we have it recorded verſ. 27. that *there went out ſome of the people on the ſeventh day to gather, and they found none:* this I conceive moſt likely to have reference to the chap. 18. v. 12.

Now, becauſe it is held by ſome that the *primum eſſe* and firſt dawning of the Sabbath began at this fall of Manna, though I hope I have already ſufficiently proved the contrary, I would further know, why it ſhould begin then, and but then: was it to chalk out to the Iſraelites the preciſe ſeventh day from the Creation, whereof they were at that time ignorant? It could not be; for of the ſeventh day whereon God reſted they were not, they could not be ignorant: in ſome profane and irreligious houſes it might perhaps have been loſt, but in others more piouſly affected it was certainly preſerved. For it is moſt undeniable, and irrefragably true what Sr. Walter Raleigh [a] hath delivered (and it is in ſubſtance affirmed by many others) That if the ſtory of the Creation had not been written by divine inſpiration, yet it is manifeſt, that the knowledge thereof might by Tradition (then uſed) be delivered unto Moſes, by a more certain preſumption, then any or all the teſtimonies which profane Antiquitie had preſerved, and left to their ſucceſſours. And this he pro-

[a] *Hiſt. lib. 1. p. 1. c. 8. ſ. 6.*

veth by the light which Moſes might have, either by Cabala or letters: For that the moſt notable occurrents of every ſeverall age were tranſmitted downwards by tradition and heare-ſay, is without all controverſie[a]; and for letters, it is ſo clear they had the benefit of them, as ſome have not ſet down content to believe that the propheſie of Enoch, mentioned by S. Jude, was written; and that what Joſephus relateth of the Pillars erected by the poſterity of Seth, is true; but they conceive alſo that Adam and all the ſucceeding Patriarchs compiled the hiſtories of their own times. But how Moſes attained his knowledge, I leave to the diſquiſition of them who affect curioſities: yet this give me leave to note as received amongſt the beſt Divines, That the holy Ghoſt was not ſo much an intelligencer, as a directer and guide to Moſes in the framing the hiſtory of Geneſis. For the omniſcient Wiſdome, foreſeeing that it would not be alwayes ſafe to make Tradition the perpetuall depoſitary of ſo rare & choice a jewel as the ſtory of his Primitive Church, which might either through careleſneſſe looſe part of what was betruſted to her, or under colour of ſole poſſeſſing the Truth, vend counterfeit and ſophiſticate ſtuff, thought it neceſſary for the good of his Church, that a ſet and certain ſtory of the firſt times ſhould be compiled: to which purpoſe he ſelected Moſes as his Amanuenſis and Regiſter, aiding him extraordinarily with his holy Spirit, by whoſe aſſiſtance he was enabled to diſtinguiſh truth from fables, which had by ſurreption intruded; exactly to deſcribe many minute circumſtances of time, place, perſons, names,

[a] *Baſil Schol. in Pſal. 77. 2.*

names, &c. which memory was not able to comprehend, and to digeſt it into that perfect order wherein we now ſee it. So that one way or other, either by tradition or letters, or both, the preciſe ſeventh day could not at that time have been loſt or forgot, and conſequently that no cauſe for the Sabbath to begin at the fall of Manna. And was there any other? what? To be a preamble and preparation to the ſubſequent Sabbath? this would be proved. A preparation to the after ſtrictneſſe of the Sabbath it was, that I confeſſe; not to the Sabbath it ſelf, this I deny: an introduction it might be to the ſolemnity of the Sabbath, which began after, not ſo to the Sabbath it ſelf, which was long before. For though it was but in its minority, but *magni nominis umbra*, a very ſhadow of the after celebrity, yet a Sabbath it was, and the ſeventh day Sabbath too; and this not my ſingular aſſertion, but the conſent of the moſt profound Doctours, as well ancient as modern. So the Fathers.

Origen, [a] *What was afterward commanded in the Law concerning the Sabbath, the ſame Job both obſerved himſelf, and taught his children to do the like.*

[a] Quæ in Lege poſthac præcepta ſunt de ſabbato, hæc nimirum anticipans Job, & ipſe implevit, & filios implere docuit, *Hom. ſup. Job. c. 1. v. 5*

Cyprian [b], *This ſeptenary number gained Authority from the creation of the world, becauſe the firſt works of God were made in ſix dayes, and the ſeventh was dedicated to reſt as ſacred; it being honoured with the ſolemnity of a command, and entitled to the ſanctifying Spirit.*

[b] Septenarius hic numerus à conditione mundi autoritatem obtinuit, *&c. De Spiritu ſancto.*

Basil [c], *The Sabbath, which was the seventh day from the first creation, is a type of our perfect Rest in the remission of our sinnes.*

Nazianzen [d], *The Creation began on the Lords day as is evident, because the seventh from it is made the Sabbath bringing rest from labours.*

Athanasius [e], *As long as the first age or Creation was in force, so long the Sabbath was observed.*

Epiphanius [f] mentioneth a twofold Sabbath under the old Law: the Naturall or Weekly, which was defined from the Creation; the Legall or Ceremoniall, which was enjoyned by the law of Moses.

[c] Perfectæ quietis & remissionis peccatorum signum est septimus à primordiis generationis dies, *Hexaem.*

[d] Creatio principium à die Dominico accepit; ideo liquet, quòd septimus ab ea dies Sabbatum efficitur, nimirum cessationem ab operibus ferens, *In Nov. Dom.* [e] Quamdiu prior ætas & creatio vim suam & efficaciam obtinebat, tam diu Sabbata suam observationem habuere, *De Sabb. & Circum.* [f] *Contra Ebionaos, p. 73.* Τὸ φύσει σάββατον, τὸ ἀπ' ἀρχῆς ὁρισθὲν· τὸ ὑπὸ νόμου ὡρισμένον.

At the heels of the Fathers follow the Schoolmen, who busying themselves about nicer subtilties have left us little of their opinions concerning the Sabbath.

Alexander Halensis, [a] the irrefragable Doctour, though he thinketh the Sabbath was not observed by virtue of any precept before the Law, yet he granteth that it was inspired as a thing meet and fit to be observed.

All these before Ambrose Catharine; [b] he then not the first that understood Moses according to the letter, nor yet the last, no not of his own Partie.

Genebrard, [c] *The Sabbath was sanctified in Paradise, which was also observed all the time till the Law*

[a] *Part. 3. quæst. 32. memb. 3. art. 1.*

[b] *Com. in Gen.*

[c] In Paradiso fuit Sabbati sanctificatio, quod & observatum toto Legis naturæ tempore tradunt Hebræi & Lyranus in Gen. 7. *Chron. ad annum Mundi. 1.*

promul-

promulgated, as the Hebrews and Lyranus upon Gen. 7. deliver. And in another place he telleth us out of Rabbi Abraham that Job did obſerve it.

Cornelius à lapide, [d] *It is manifeſt that the Sabbath was inſtituted and eſtabliſhed, not firſt by Moſes, Exod. 20. but long before, to wit, from the beginning of the world.* Salianus alſo in his Eccleſiaſticall Annals, doth at large refute the Prolepſis as abſurd.

As for Proteſtant writers, whether they be Lutheranes, Calviniſts, or our own Engliſh, we dare vie it with the Anticiparians, and give them oddes, two for one at leaſt, and bate the preciſer ſort too.

Luther [e] himſelf ſhall lead the van, *The Sabbath was deſtined from the beginning of the world to religious worſhip.* Baldwin, [f] *The Sabbath was obſerved from the Creation.* Calvin in Exod. apud [a] Prideaux.

Gualter, [b] *Doubtleſſe the Fathers before the Law diligently obſerved the Sabbath.*

P. Martyr, [c] *That people reſt from labour one day in the week, did not onely appertain to Moſes Law, but had beginning from Gen. 2.*

Zanchy, [d] *I doubt not (mine own I relate without prejudice to others opinions) I doubt not, I ſay, but the Sonne of God in humane ſhape was all this ſeventh day buſied in moſt holy colloquies with Adam; but he fully revealed himſelf to him and Eve, ſhewed him how and in what order he created all things, wiſht him to meditate upon theſe works, and in them to praiſe and acknowledge the True God his Creatour, & taught him that after his example every ſeventh day, all labour ſet aſide, he ſhould ſpend in this exerciſe of Pietie,* &c. What could modeſty her ſelf more modeſtly aſſever? he doth not

[d] Patet Sabbatum inſtitutum fuiſſe & ſancitum primitus non à Moſe, Exod. 20. ſed longè anteriùs, putà ab origine mundi.

[e] Sabbatum ab initio mundi deſtinatum eſt ad cultum Dei, *Com. in Gen.*

[f] Sabbatum ab initio mundi obſervatum eſt, *Caſ. Conſcien. circa Feſt. l. 2 c. 13. Caſ. 2.*

[a] Prælect. de Sabb.

[b] Non dubiũ quin Patres ante legem diligenter obſervarint Sabbatum, *in Matth.*

[c] *In Gen. 2.*

[d] Ego quidem non dubito, &c. *De Creatione Hominis, l. 1.*

not imperiously obtrude for truth what he saith, he onely telleth you his own conceit; and it hath ever been permitted for men in such cases as this, *both to think what they will, and speak what they think*, as the Historian saith. Can any therefore but wonder that the bare delivery of a private opinion, so soberly without incrochment upon others liberties, should gain the Authour no better esteem then to be reckoned amongst lying Legendaries and fabulous Rabbines? What Zanchy was, his works speak him: a learned and good man, in that repute he lived, in that he died. I never heard him defamed for a Palephatus or Tale-coyner till now, and I hope never shall again.

[a] Ursin, *The Sabbath was commanded from the beginning of the world by God unto all men.*

[b] Bullinger, *The Sabbath was observed from the beginning of the world by a law naturall and divine.*

[c] Beza, *The Precept of the Sabbath was established in the very Creation of the world, even before mans fall*; and elsewhere he saith that *Job did sanctifie at least every seventh day*. A saucy fellow to controul Justin Martyr his better; and therefore is taught manners by my Authour: [d] Hence forward he must know his distance. Comparisons (Gentle Sir) the Proverb saith are odious; therefore this excursion might (no disparagement to your discretion) have been spared. Yet hath your luxuriancy erred not more in civilitie then moralitie: you impute this opinion to Beza as a device of his own, which were it true, yet your presumption exceedeth your knowledge: for how, I pray, is it possible for you to

[a] Catech. Part. 3.

[b] *Decad. 3. Serm. 5.* le Sabbat. este observé, *&c.*

[c] *Thes. 33. art. 2.* Præceptum Sabbati sancitum fuit in ipsa mundi creatione, etiam ante hominis Lapsum.

[d] *D. Heilen. p. 1. pag. 58.*

to be aſſured of this, unleſſe Beza had either mediately or immediately revealed it to you? and if he did not, you were very raſh, very ill adviſed, to father it on him, when as I have proved he might probably enough have derived the opinion from Origen, or R. Abraham, if not from others.

Junius, [e] *God gave Teſtimony of the Inſtitution of the Sabbath by his own exemplary Reſt, and by Inſtituting it in the Church, that Adam and Eve (then living) might acknowledge that day to be holy by the Ordinance of God.*

e Deus inſtitutum Sabbati exemplo ſuo ac ceſſatione, &c. *Anal. in Gen.* 2.

Pareus, [f] *God ſanctified the Sabbath in the very prime Creation, and doubtleſſe that ſanctification was obſerved in the Patriarchall families.*

f Deus in prima creatione Sabbati ſanctificationem ſanxit, & haud dubiè in familiis ſanctorum Patrum ſedulò obſervata fuit, *Com. in Gen.*

I could tire both the Reader and my ſelf, ſhould I amaſſe all foreiners, whoſe ſuffrage hath been given for this Patriarchall Sabbath; if any deſireth further authorities, I tranſmit him to Rivet or Waleus, who can furniſh him completely.

To come home and encounter Toſtatus with one of our own, in dignitie of Order a Biſhop, in that his Match, and for learning ſo beyond him, as (if I might uſe your libertie of compariſon) I might ſay he is but another Didymus, a mere ſcribbler to this man. *The beginning of the Sabbath*, ſaith he, *was in Paradiſe before there was any ſinne, and ſo before there needed any Saviour, and ſo before there was any ceremony or figure of a Saviour.*

Winton. Catechiſt. Doct. in 4. præcept.

I could produce Perkins, Willet, Babington, Ameſius, *&c.* all famous lights of our Church, and that moſt incomparable piece, the Practice of Pietie; but becauſe it will perhaps be thought that their af-

fection was better then their judgement, I forbear them, and the rather becauſe alſo our moſt Rationall adverſaries begin to reel towards us: Brerewood confeſſeth it to be inſtituted in Paradiſe, which is as much as any ever affirmed; for according to the Canoniſts, *Leges inſtituuntur cùm promulgantur*, Laws are then inſtituted when they are promulgated: and though he explaineth himſelf afterward, denying the commandment to be then inſtituted, yet this he acknowledgeth that Gods reſting from Creation (his Sabbath) and reſting in himſelf (the ſanctification of it) might be exemplary, though not obligatory to men to obſerve the Sabbath then. Nor doth [a] Prideaux vary much from him: which is enough, for if it be granted that Adam or the Patriarchs obſerved it, we ſhall ſoon diſcover a command.

p. 63.

Diſt. 4. can. In iſtis temporalibus.

[a] *Praleſt. de Sabbato.*

Having thus laid down the Arguments which ſupport the Prolepſis, and to every one fitted the proper ſolution, having alſo ſet before you thoſe reaſons which moſt ſeem to advantage the Grammaticall ſenſe, and having with Authoritie encountred Authoritie, I deſire now nothing more then a neutrall Judge, and that this difference may have the ſame deciſion which Ariſtippus [b] adviſed in another caſe, *Mitte ambas ad ignotos*; Let diſintereſſed Arbitratours end it. And thus I have finiſhed my firſt ſtage.

[b] *Diog. Laert. in vit. Ariſt.*

Gods

Gods Sabbath under the Law.

THe precedent diſcourſe was ſpent in the diſcovery of a Sabbath before the Law; a time (for ſo much as concerneth Gods externall worſhip) neareſt allied to Varro's ἄδηλος or uncertain time before the Ogygian flood. *Apud Cenſorinum.* Our next ſtation muſt be under the Law, a time more enlightned with the ray of divine Story then the former: yet is not the light, even of this time, ſo uniform, ſo evenly diffuſed, but that ſome opake parts are therein diſcerned. For though we are not now (as before) at a loſſe for a Sabbath, yet doth not the Sabbath we diſcern ſhew it ſelf in ſo perfect lineaments and juſt proportion, as excludeth all diverſitie of opinion concerning it. The queſtions indeed which relate to it are neither very numerous, nor abſolutely neceſſary to be diſcuſſed; yet as they are by accident ſubſervient to my enſuing tract, an elucidation I muſt and will afford them, according to that order wherein method diſpoſeth them, which I take to be this.

Some reſult from the precept, ſome again from the practice: from the precept, *Quis, Quibus, Quid.*

Quis, Who gave the precept? Who promulgated it? And this queſtion is not peculiar to the fourth precept diſtinctly taken, but onely as it is a member of the decalogue, whereof the queſtion

is especially made: for controverted it is, whether the ten Commandments were on mount Sinai promulgated by Gods immediate voyce, or the ministery of his Angels, or one or more. And not unworthily: for Moses seemeth to attribute it to God himself; but Stephen, Acts 7. vers. 38. 53. and Paul, Gal. 3. 19. and Heb. 2. 2. to the Angels: in regard of which specious opposition, eminent and famous men have been diversly inclined: some to Moses are propense, for these reasons.

First it is said, *Dixit Jehova Elohim, God spake these words*, not an Angel create: and though the word *Elohim* is once (and but once) applied to the Angels in the plurall, but never in the singular number, as Psalm 8. yet here it can have no such signification: for the verb is *Dixit*, and the pronoun *Ego*, both singular.

Secondly, the person speaking saith, *I am the Lord thy God which brought thee out of the land of Egypt*; but an Angel create did not deliver them out of Egypt.

Lastly, Saint Paul himself saith, that it was *the voyce of Christ which shook the earth*, Heb. 12. 26. Therefore where it is said, Acts 7. 38. that Moses was with the Angel in the wilderness, the word *Angel* must not be understood of an Angel create, but of Christ, who is often called both an Angel and God in similary places, as Gen. 31. vers. 11, 13. and 48. 15. Exod. 3. 2. in all which places the word *Angel* can mean no other person then Christ. Thus farre [a] Zanchy; but short still of the full solution. For though Acts 7. 38. the word is *Angel* in the singular

[a] *Zanch. de tribus Elohim. l. 2. c. 3.*

ſingular number, yet in the other place it is *Angels* in the plurall, excluding utterly the application of it to Chriſt, or any ſingle perſon. Where Zanchy brake off, the explication is continued and ſupplied by the thrice-excellent [b] Junius, who reſolveth it thus, *At the delivering of the Law on Mount Sinai, God was attended with many Millions of Angels*, (ſo both the ſtate and ſervice of their Lord, and the great buſineſſe in hand required) *and from amidſt this glorious hoſt he ſpake unto the people*, δι' ἀγγέλων, *inter Angelos*, amidſt the [c] Angels; all the Angels being witneſſes to the Covenant, God proclaimed the Law: ſo he interpreteth it; a gloſſe rather new then abſurd.

[b] *Parallel. l. 1.*

[c] Mixtis penè hominibus atque Angelis, *Sab. De Gub. Dei, l. 1.*

Others incline to Stephen and Paul, and conceive that God did not utter the Law himſelf, but by delegation of his Angels: to which they are the rather diſpoſed, becauſe in ſome places of Scripture the Angels uſe ſuch a form of ſpeech, as though God himſelf ſpake, and yet it is manifeſt that themſelves were the immediate utterers of thoſe words as, Numb. 23.32.

If it be now demanded which interpretation I favour; I anſwer, neither: The Scripture ſalved by both I ſee, but the mind of the holy Ghoſt is (I take it) atteined by neither. That which hath misled the whole ſtream of Expoſitours, is a conceit that Stephen and Paul ſpake of the pronouncing of the Law in Mount Sinai, whereas indeed their words onely aim at the delivering of the Tables of ſtone, called the *Law* alſo by a *Metonymia ſubjecti*, the conteining by the name of the conteined; theſe being put into the hands of Moſes by the Miniſtery of his

Angels, as is evident, Gal. 3. 19. For where is it ſaid that the Angels pronounced the Law? that God did, we reade often. As Scripture ſaith not they did; ſo reaſon, that they did not: For how could the vocall prolation by many Angels but generate confuſion of ſound? or if God by extraordinary guidance of their voice might make them ſpeak not onely one and the ſame thing but in one and the ſame articulate ſound; yet ſeeing *fruſtrà fit per plura*, it might full as well have been uttered by one, why ſhould he imploy ſo many? No, out of all queſtion (if duly conſidered) it is that God did himſelf, ἀυτοπροσώπως, *in his own perſon*, as Philo ſaith, ſpeak the Law; and not onely for thoſe reaſons (yet ſolid enough) mentioned by Zanchy, but eſpecially becauſe it is agreed by all the Ancients, not one (S. Auguſtine onely excepted) impugning. That God (the ſecond perſon) did himſelf often appear to the Patriarchs, and beſpake them *vivâ voce*, ſo Juſtin [d] Martyr, [e] Tertullian, [f] Athanaſius, [g] Euſebius and [h] Hierome affirm; and that he did ſo expreſſely on Mount Sinai or Horeb, [i] Ireneus, [k] Nazianzen, [l] Baſil and divers others have affirmed. *That immovable pillar of ſound doctrine* (as an Eaſtern [m] Biſhop calleth him) [n] Theodoret ſhall ſpeak for all, treating of the narration of Moſes. *And further*, ſaith he, *he recounteth how the Word, the God of all things, exhibited himſelf openly to the Iſraelites, appearing through the fire, but not in any viſible ſhape.* And throughout the whole ſyſteme or body of the old Teſtament, there are not ſo evident marks of Gods immediate preſence, as in this Text: For

[d] *Dial. cum Tryph.*
[e] *D. Trinit.*
[f] *Contr. Arium ſerm. 4.*
[g] *Hiſt. l. 1. c. 2.*
[h] *In Gal. 3.*
[i] *l. 4 c. 31.*
[k] *Orat. 7.*
[l] *Serm. de Jejun.*
[m] ἀκράδαντος ὀρθοδοξίας στύλος, *Jo. Euchait. Art. editus.*
[n] *qu. in Deut.*

For firſt there is thunder, the voice of God, Pſalme 29. 8. and the concomitant of it, John 12. 20. Secondly, the words are very direct, very expreſſe, where Moſes telleth the Iſraelites, *The Lord ſpake unto you*, Deut. 4. 12 *out of the midſt of the fire; ye heard the voyce of the words, but ſaw no ſimilitude, onely ye heard a voyce.* Now take it for a τεκμήριον, *an infallible token*, of Gods immediate preſence, whereſoever in the Scripture he is ſaid to ſpeak (except in viſion or ſo) and no viſible ſhape is ſeen. Laſtly, there are degrees of diſtance injoyned, the people not to approch nearer then the foot of the Mount; Aaron and Nadab, Abihu and the ſeventie Elders, up to the Mount; but Moſes onely into the Cloud: from hence alſo note another certain argument of Gods immediate preſence; which is alwayes concomitant with ſuch proceſſion-bounds, as Exod. 3. 5. Joſh. 5. 14.

For the full clearing then of this ſeeming repugnancy, I ſay, Acts 7. 38. with Zanchy, The word *Angel* denoteth no Angel create, but the Angel Creatour, Chriſt, the ſecond Perſon in the Trinity. For Stephen alluded to that of Malachy 4. 1. where our Saviour is called *Angelus Fœderis*, *The Angel of the Covenant*, viz. with whom the covenant was made, Exod. 24. 7, 8. and Deut. 5. 2. as alſo to that of the Prophet, or rather Evangeliſt, [o] Iſaiah 63. 9. where he is called *the Angel of Gods preſence.* In the 53 verſ. of the ſame chapter, the word *Law* intendeth not the Law promulgated, but engraven in the [p] diptykes or tables, which could not be delivered to Moſes by God himſelf, ſeeing he aſſumed no ſenſible ſhape, nor

[o] *Hieron. Præfat. in Iſaiam.*

[p] *Aug. contr. F. Man. l. 15.*

nor was Moſes admitted to ſo near an approch to God, as to receive them from him: therefore S. Paul ſaith, *It was delivered by Angels into the hand of a Mediatour*, thatis, not Chriſt, as Calvine and ſome others ſuppoſe, but Moſes (as Baſil[q]) who was the internuncius betwixt God and the Iſraelites, Deut. 5.7. Laſtly, that place of Heb. 2.2. is merely miſtaken: for neither in the text or context is there any, either expreſſe or implicite, mention of the law. And ſo much for the *Quis*.

[q] *De Spir. S. cap. 4.*

Vide ſis Cl. vir. D Heinſi, Ex. Sacr. in loc.

The next is, *Quibus*. Diſputed it is, whether the Law conſidered as delivered in Mount Sinai, and abſtracted from the ratification which it derived from Chriſt and his Apoſtles, was onely given to the Jews, and ſo onely obliged them; or under them to the Gentiles alſo, who were to become the Church and people of God. Zanchie[r], Dominicus à Soto[s], and ſome others are of opinion it was peculiar to the Jews onely, from theſe reaſons.

[r] *In Decalog.*

[s] *Lib. 2. De juſtitia & jure, qu. 5. art 4.*

1. *Reaſon.* Firſt, laws onely bind them, to whom they are onely given: But the Decalogue was given onely to the Jews, as is manifeſt by the preface: *Ergò*, it onely bindeth them.

Anſwer. The Decalogue was indeed given to the Jews; but was it as Jews, or a Nation diſtinct by themſelves? No; rather as Covenantees, and the then ſelect people of God, ſo that whoſoever were after implanted in the Covenant, and inrolled Gods people, to them, as *poſt nati*, did and doth the Decalogue belong. Nor was the Preface prefixt to inveſt the Iſraelites with a ſole propriety therein: for God, being now to give them (as they were then his holy and

and choſen Church, which is alwayes formally though not materially the ſame) his morall and immutable laws, had here juſt reaſon to apply himſelf firſt to them, as Jews, and to rowze their attention by inculcating into their memory the recent and ſignall bleſſing lately conferred upon them, thereby to excite their more ſtrict obſervance of what he was now to give them in charge. So that this introduction might, I confeſſe, be proper to the Jews onely, and yet the Decalogue it ſelf have a larger province and extent, and be ſpoken [s] *omnibus ſimiliter*, to all alike. Though, ſhould I denie what I partly grant, I could vouch men of no mean note to reſcue me from errour. [t] *In this preface God beſpeaketh the Iſraelites more eſpecially, but yet ſo as under them he comprehendeth all the Gentiles.* So Beza. And for the Romane party, [u] Bellarmine.

[s] *Ireneus, l.4. c.31.*

[t] In hac præfatione vâ Deus Iſraelem compellat ſpeciatim ut in eo tamen omnes Gentes comprehendat, *Theſ. 29. art. 5.*

[u] *De Juſtif. l.4.c.6.*

Secondly, if the Law as given on Sinai obliged the Gentiles, then were they at that time, before, and now are ſince Chriſt, bound to obſerve the Sabbath: But they neither were, nor now are aſtricted to that obſervation: *Ergò*, &c.

Anſw. That ſome Gentiles were thereto bound, the pellucid fountain of verity ſheweth plainly; *Let not the ſonne of the ſtranger that hath joyned himſelf to the Lord ſpeak, ſaying, God hath utterly ſeparated me from his people.* If you ſay, that theſe were Iſraelites by covenant though not by ſeed; then why may not the Chriſtian Gentiles, who are covenantees as well as the Jews, *who are alſo the ſeed of Abraham, and heirs according to the promiſe, and united in Chriſt Jeſus*, why may not they obſerve it alſo? will you ſay, be-

Iſai. 56.3.

Gal.3.28,29.

cauſe the day is abrogated and annulled? and can you demonſtratively prove it ſo? The Jewiſh Sabbath was queſtionleſſe indeed aboliſhed, but was the Sabbath of the fourth commandment ſo? If you ſay, Yea, for they were both one; I reply, it is with greater facility ſaid then proved. And now we arive at the laſt circumſtance conſiderable in the precept, *Quid.*

Of this it is controverted, what day the precept enjoyneth, whether the Jewiſh Sabbath, the Saturday, or any other particular and expreſſe day? Moſt hold the Jewiſh ſeventh from the creation to be the day directly preſcribed there; but I think it no hard task to beat them, or from that hold or in it. For firſt I would gladly know where in expreſſe terms the Saturday-Sabbath or ſeventh from the creation is commanded in this precept; examine and diſſect it throughly: *Remember thou ſanctifie the Sabbath day*; The Sabbath day it is you ſee, not the ſeventh from the creation. Therfore [a] Zanchie hath ſet a *nota bene* upon it, That God (not without cauſe) ſaid not, Remember thou ſanctifie the ſeventh day, but, the day of reſt; that is, ſaith he, [b] *The day conſecrated to reſt by God, either immediately by himſelf or mediately by the Church directed by the holy Ghoſt, whatſoever day it be.* Thus he; more circumſpectly then what he delivered three columnes before: where he ſaith that the word *Sabbath* here comprehendeth all the Jewiſh feſtivalls. What hath moved him and other learned men to this fantaſie, it much amuſeth me: God telleth us diſtinctly what Sabbath he here meaneth, the weekly; of any other there is *altum ſilentium*, not a word.

[a] *in 4. Præcept. p. 657.*

[b] Diem quieti conſecratum à Deo ipſo vel immediatè per ſe, vel mediatè per Eccleſiam à Spiritu ſancto gubernatam, quiſquis ille ſit.

word. He ſaith, *Sanctifie the Sabbath*, in the ſingular, not Sabbaths in the plurall number: [c] *The obſervation, not of many feſtivals, but of one onely is there enjoyned.* And what neceſſity of bringing theſe feaſts within the compaſſe and obligation of this precept, which have commands proper and peculiar to themſelves? As therefore ancient Canons [d] ſaid to pragmaticall Biſhops, which invaded their juriſdiction, ſo I to theſe Jewiſh feaſts, Let them keep their own home, their own ſtations, they have nothing to do here.

[c] Non feſtorum obſervatio ibi præcipitur, ſed unius feſti dies, *Jun. animadv. in Bel. cont. 7. p. 179.*

[d] *Conc. Nicenum Ancir. &c.*

Well, the Sabbath muſt be ſanctified, but what day that ſhould be is not yet explained: in the ſubſequent words indeed there is ſome hint of it, *ſix dayes ſhalt thou labour*; there is one character by which we may know it: Six dayes are at our own diſpoſe, but we muſt not hold over our term; *The ſeventh is the Sabbath*, it is as Philoſophers ſay *Terminus minimus quod ſic*, the leaſt propoſition of time we muſt allow God: in a narrower limitation his worſhip will not ſubſiſt, a ſeventh day he will have. *The ſeventh is the Sabbath:* The ſeventh? what ſeventh? he ſaith not, the ſeventh from the creation, he nameth no day; if he had, it would have reſtrained the Law to that day: but becauſe he meant the day ſhould change, and yet the Law continue, he ſaith onely the ſeventh, that is, the ſeventh after ſix, or one in a week [e]. For [f] *To depute one day in a week, is formally to depute the ſeventh day, though materially one and the ſame day be not alwayes deputed.* Well; but will one in a week ſerve the turn? is there nothing elſe required? is the determination of this

[e] *Jun. Pol. Moſes c. 8.*

[f] *Suarez, De dieb. feſtis, c. 1.* Deputare ſeptimum diem in hebdomade, eſt formaliter deputare ſeptimum diem, licèt materialiter non idem dies ſemper fuerit deputatus, *Epiſcopus Brech. in Epiſt. dedic. præfix. artic. Perth.*

one in ſeven in our power? No, there is a proviſo for that; it muſt be *the Sabbath of the Lord thy God*, that is, which he hath already, or ſhould declare to his Church to be his Sabbath: and this is another character of the Sabbath, It muſt be of Gods own choice. But ſtill not one word of the Jewiſh Sabbath, no diſcovery of it yet; but we have not done with the precept, perhaps we ſhall find it in what remaineth: It followeth then, *For in ſix dayes the Lord made Heaven and Earth, and all that therein is, and reſted the ſeventh day, wherefore the Lord bleſſed the ſeventh day and hallowed it:* Here, I confeſſe, the precept ſeemeth very appoſite, very full, ſo full as we are accuſed for no leſſe then high treaſon againſt the holy Ghoſt, in daring to affirm the contrary. [f] *Theſe Dogmatiſts*, ſaith one, *are not affraid to make the holy Ghoſt a liar, who teacheth in moſt clear and expreſſe terms, That God Almightie bleſſed the very ſeventh day on which himſelf reſted.* An heavie charge, did we not plead, not guiltie. That God bleſſed the very ſeventh day whereon he reſted, we not deny; but whether he did expreſly command the obſervation of that day by this or any other member of the fourth precept, that is the thing whereof we demand clear demonſtration. Nor yet ſhould we call this into diſpute, had we not juſt cauſe to appeal from the old Tranſlation, which hath herein imbraced a ſtrange ſingularitie; for where it readeth, *God bleſſed the ſeventh day*, the Geneva, Spaniſh, that of Hierome, all that I have peruſed (the Septuagint onely excepted) render it, *God bleſſed the Sabbath day*, as our moſt correct and new tranſlation hath

[f] B. White p. 183.

hath it: indeed the very fountain it ſelf, the Hebrew giveth it ſo; which being true, can what we have ſaid deſerve ſo loud an outcry as hath been made? let any neutrally affected judge.

Secondly, the defect of direct and expreſſe command is not the onely, the principall motive it is, I grant, which allureth us to think the Jewiſh Sabbath in eſpeciall manner not injoyned here: another argument there is acceſſory to it. For if God had here expreſly commanded the obſervation of the ſeventh from the Creation, or Jewiſh Sabbath, the fourth precept would have been in relation to that particular ceremoniall, and by conſequent changeable: but I think it was and is in all parts intirely morall, and perpetuall; and my opinion is founded upon two not very defeaſable reaſons.

Firſt, it is marſhalled in the Decalogue amongſt the morall and immutable laws, which were notably diſtinguiſhed from the ceremoniall by many circumſtances; *The Morall uttered by God himſelf*, (proved page 39.) *in the preſence of the whole multitude, written by Gods own finger, given without reſtraint to time, how long; or place, where: Contrarywiſe the Ceremoniall given to Moſes onely, and by him declared to the people, called Ceremonies, Judgements, Ordinances, and limited onely to the land of* § *Jury*: Now it could not be agreeable to the wiſdome of the God of Order to ſhuffle and miſplace a Ceremoniall amongſt his Morall laws. § *Hooker. Eccl. Pol. l. 3. §. 11.*

Secondly, if you caſt your eye upon the Sabbath of the fourth precept, you ſhall behold it quite deplumed and ſtript of all legall obſervances: for thoſe

things which are all urged as ceremoniall, and ſeverall of the Jews, touching the Sabbath, are all, every one, Poſtſcripts and By-laws, not one emergent from the fourth precept. *It was a ſigne betwixt God and his people*, Exod. 31. 17. Ezech. 20. 20. It was injoyned with extreme rigour, *No meat to be dreſt*, Exod. 17. 5. *no fire to be kindled*, Exod. 35. 3. Theſe were all peculiar to the Jews: if the commandment of the Sabbath was ſo too, how cometh it to paſſe they are thus diſcriminated, thus ſevered? Very ſuſpicious it is then that they were not uniform precepts, not all of a piece.

Object. But you will ſay that Deut. 5. 15. the obſervation of the Sabbath is inſerted in the fourth precept, as peculiar to the Jews, in regard it was a commemorative of their ſtrange deliverance out of Egypt.

Anſw. I anſwer, True: But there is a great diverſitie betwixt the Decalogue given on Mount Sinai, and that deſcribed in Deuteronomie; That appertaining to Gods Church indefinitely taken, this to the Jews onely: And this is evident from the due conſideration of Deuteronomy: for though there be many things in it which may of common right belong to the hole Church, yet certain it is that book was eſpecially penned for the Jews, it being δευτέρωσις τοῦ νόμου, an explanation of that Law (whether Morall, Ceremoniall, or Judiciall) which Moſes received on the Mount, and application of it to the particular ſtate and condition of that people: So that this objection doth not onely not evert but eſtabliſh my aſſertion, it being a manifeſt argument that the Sabbath of the Decalogue ingraven in the Tables was

of

of larger extent then that mentioned in Deuteronomie: for elſe why ſhould the reaſon of one be univerſall, *viz.* as a monument of the creation; of the other, particular, as a memoriall of the redemption out of Egypt: and conſequently it may perſwade that the Sabbath of the one was Morall, of the other Ceremoniall. And therefore when Aquinas had framed this queſtion, *Whether the commandment concerning ſanctifying the Sabbath was fitly delivered in the Decalogue?* he found no evaſion but this; [h] *It is placed,* ſaith he, *in the Decalogue as it was a Morall precept, not as Ceremoniall.* Which is in effect but one and the ſame thing with what I maintain: For I diſtinguiſh betwixt thoſe precepts of the Sabbath which occurre elſewhere, and the fourth Commandment, and therefore I apply what is Ceremoniall in the Sabbath to them, what is Morall I reſtrain to this. So much for the *Quid*, and indeed for the precept.

Utrùm præceptum de ſanctificatione Sabbati, convenienter traditur inter præcepta Decalogi?

[h] Ponitur inter præcepta Decalogi in quantum præceptum morale, non in quantum eſt cæremoniale, 2. 2æ. q. 122. art. 4.

Survey we now the practice and obſervation thereof, wherein the circumſtances which offer themſelves to our conſideration are theſe, *Quando*, *Quomodo*.

By the *Quando* I underſtand the *Terminus à quo* and beginning of the Sabbath, which ſome derive from the evening preceding the artificiall day, and deduce it from Levit. 23. 22. Others [i] again ſuppoſe it commenced in the morning; and are induced thereto by the two Evangeliſts, Matth. 28. 1. *In the end of the Sabbath as it began to dawn towards the firſt day of the week*; Mark 16. 1, 2. *When the Sabbath was paſt, very early in the morning, the firſt day of the*

[i] *Perkins, Caſ. conſc. l. 2. c. 15. q. 3.*

the week: and therefore the Leviticall Law they conceived onely concerned the Passeover, and such solemn feasts.

But I rather imbrace the more received opinion, that the Sabbath began at eve, and suppose [k] that the Evangelists respected the manner of the Gentiles, whose day commenced from midnight: For me thinks the restriction of that ordinance in Leviticus to the solemn feasts onely, is more nice then solid; and the contrary is very probably indigitated in both the old and new Covenant. In the old, Nehemiah saith, that *when the gates of Jerusalem began to be dark before the Sabbath, he commanded they should be shut, and not be opened till after the Sabbath:* whence I inferre that the Sabbath began at twilight; for else why should the gates be shut up so soon? In the new Testament also Luke saith, that the women when they had bought their spices rested the Sabbath according to the commandment; which seemeth to insinuate that the Sabbath presently succeeded the buying of those spices. And (though it be πάμπαν) give me leave to note to you that by Saint Luke here it is evident the spices were bought on friday towards evening, not on munday morning, not *penitus exacto Sabbato*, as [l] Casaubon affirmeth. Saint Mark [m] indeed, whom he citeth, seemeth to relate it otherwise: But I say first with judicious Calvine, that [n] *Mark relating two divers things in one and the same context, did not so exactly distinguish their times as Saint Luke; for what was acted before* (viz. the buying of the spices) *he mingleth*

[k] *Beza, Casaub. & alii.*

c. 13. *v.* 19.

c. 23 *v.* 56.

[l] *Exerc.* 16. *c.* 113.

[m] *Cap.* 16 *v.* 1

[n] Marcus duas res diversis eodem contextu referens tempora minùs accuratè quam Lucas distinguit; nam quod priùs actum erat unà cum prosectione miscet, *Calv. Harm. Evang.*

leth with the setting out and going forth of the women. And in truth S. Mark minded more the substance then circumstance of the story (a thing so familiar in Scripture as it hath begot a proverb, *There is not alwayes an orderly disposition of first and last in holy Scripture:*) Nor doth it reflect at all to the debasing and disparagement of the divine History, for a small diversitie touching circumstance is nothing *ad summam narrationis*, to the substance of the narration, as the same Casaubon hath well observed. Secondly, it is very probable what Beza hath applied by way of salve to this of Mark (though it relisheth not well (and perhaps the worse because Beza's) with the learned Heinsius) that there is a dislocation of the words by some unwary Scribe, who hath put them out of joynt: for the latter part of this verse ought, as he conceiveth, to conclude the preceding chapter: as though the words had been thus ordered, *And Mary Magdalene, and Mary the mother of Jesus beheld where he was laid, and bought spices that they might come and annoint him*; and that which maketh it seem still to him more probable is an ancient copy, reading it, καὶ πορευθεῖσαι ἠγόρασαν, i. e. *They went and bought spices*, without repeating the name of any woman.

Non est prius & posterius in Scripturâ sacrâ.

Annot. in loc.

Exercit. in loc.

The *Quando* I have briefly dispatched; and the dispatch of that giveth me accesse to the *Quomodo*, the manner of observing the Sabbath, that is, what holy duties were performed that day. And from this arise two questions: First whether the Law was read publickly every Sabbath, or onely in the yeare of release at the feast of Tabernacles; and

this queſtion is limited tóo, to the period from the Law given to the captivitie. The other *quære* is, what Law, whether the hole Pentateuch, or Deuteronomie onely, was read in that yeare of Releaſe.

As concerning the Firſt; they which hold the negative ground their opinion on theſe reaſons:

B. White, p 114.

Firſt, that there ſhould be any publick or ſolemn reading of the Law upon Sabbath dayes, is not expreſſely required and commanded in the Pentateuch.

Secondly, It appeareth not by any relation of ſacred Hiſtory, that before the Babyloniſh captivitie there was any weekly reading or expounding the Law upon the Sabbath.

Laſtly, it is a thing to be admired, that if the reading of the Law had been in continuall uſe among the Jews every Sabbath day, there ſhould be found in the dayes of King Joſiah one copy onely or book of the Law, and that Hilkiah ſhould preſent this book to the King, as a great raritie, 2. King. 22. 8, 9.

But the unſoundneſſe of the foundation argueth the aſſertion erroneous: for,

Firſt, will nothing but expreſſe Text ſatisfie you? ſuppoſe we find it not ῥητῶς, not verbatim commanded thus, Reade the Law publickly every Sabbath day; is not, I pray you, neceſſary and inevitable deduction out of Text Scripture with you? if yea, then we need not travel farre for a command, no farther then the fourth precept, and not farre into that, but to *Remember thou keep holy or ſanctifie the Sabbath day*. I told you before that things are then ſaid

ſaid to be ſanctified, when they are applied to holy worſhip; now holy worſhip is the exhibiting to God his due and juſt honour: and that is performed two wayes, either by reverent attention to what he offereth us in his word, or an humble preſentment of what we preferre to him in our prayers. For Hearing of the word & Adoration are the two hands of religion; the one we extend to receive what God communicateth to us, the other to repreſent what in mercy he accepteth from us: ſo as they are indeed the proper inſtruments of mutuall commerce betwixt him and us; and though I allow them a parity of honour, yet hath the one a precedency of order before the other, and this belongeth to hearing of the word: *For the firſt of religious offices wherewith we publickly honour God on earth* (ſaith that worthy [m] Hooker) *is the receiving that knowledge which he imparteth to us in his word.* The reaſon is evident; for, *prius eſt noſſe Deum, conſequens* [n] *colere*: or rather according to that golden chain, *How*[o] *ſhall men invoke him in whom they have not believed, how ſhall they believe in him of whom they have not heard, and how ſhall they heare without a preacher?* Hence it is that the Primitive Church had ever the Sermon before the Service, to intimate that none ought to be admitted to pray with the Church, before they have been inlightned in ſaving doctrine: All, tag and rag had free acceſſe to the Sermon; to the ſervice onely the faithfull, and Catechumeni. [p] *Let the Biſhop interdict none, neither Gentile, nor Heretick, nor Jew, to enter into the Church and heare the word of God, untill the Service of the Catechumeni*, ſaith the Councel of Carthage.

m *Eccl. pol. l.* 5 §. 18.

n *Lactant. Inſt. l.* 4.

o *Rom.* 10 14.

p Epiſcopus nullum prohibeat ingredi ad Eccleſiam & audire verbum Dei, ſive Gentilem, ſive Hæreticum, ſive Judæum, uſque ad miſſam Catechumenorum, *Concil.* 4. *Can.* 85.

Carthage. For the clear understanding of which Canon, you must know that *Missa Catechumenorum* signifieth here not the dismission of the Catechumeni, but the service so called; which began at the introitus, and ended at the offertory. If then the sanctification of the Sabbath be the application of it to Gods worship, the consequence must and will be, That all sacred actions tending to this worship as parts thereof (but the hearing of the Law read most especially, it being of the essence of that worship) were commanded in and under the word *sanctifie*.

B. white, pag. 146. But you'l say that many Doctours of note maintain that the letter of the fourth commandment imposed upon the Jews no other externall form of sanctifying the weekly Sabbath, but resting from bodily labour.

I answer, The literall sense of the fourth Commandment imposed upon the Jews the sanctification of the Sabbath, *viz.* by all such religious actions as are proper to holy worship; the specialties whereof it not determineth, least it should be thought to exclude any. It also imposed rest and cessation from secular businesse; but that it commanded it as any at all, much lesse the onely externall form of sanctifying the Sabbath, pardon me, I cannot believe. For what honour could accrue to God through an idle and lazie rest? what worship could man perform waking more then a sleep? How could the day be lesse sanctified by beasts then men? Rest was injoyned as necessary indeed *necessitate medii*, as a fit means; but not *necessitate causæ*, as a necessary cause constituting sacred worship. Against these Doctours of note

note, I will oppoſe a Doctour of note too, and of ſuch note as his Dictates never any of the Primitive Church durſt call into queſtion[a], Athanaſius the Great, who in refutation of this Jewiſh fancie hath amongſt others this invincible argument, [b] *If reſt ſanctifieth, then by conſequence labour polluteth:* for, *Contrariorum eadem eſt ratio:* yea, the Father maketh the knowledge of God to be the chief end of the Sabbath, *Becauſe knowledge is more neceſſary then reſt*[c]. And therefore the beam of truth hath extorted from them this confeſſion, That ſome other religious actions were intended by God as the end of the precept, but no other were formally commanded[d]. What I pray, did God intend thoſe religious actions as the end of the precept? how come you to know Gods intention? hath he any where revealed it? if yea, then tell me, is not that overture, that declaration of his intendment equipollent to a command? Beſides, when and where did God open this his mind? in this precept, and at the giving of the Law? If now, and here, then theſe religious actions and reſt were coordinate together, both impoſed at one and the ſame time, the thing you deny: If after, then God impoſed, and man obſerved reſt to no end and purpoſe all that while, untill the manifeſtation of his intentions concerning the end of that reſt came forth. But God and nature do nothing in vain[e]; even Philoſophy could tell you ſo, and ſure Divinity much more.

[a] *Hieron. apud Aquin. pag. 1. qu. 61. art. 3.*

[b] Si otium ſanctificet, ergò ſequitur ut negotium contamiaet, *De Sabb. & Circumciſ.*

[c] Quia cognitio magis eſt neceſſaria quàm otium, *Idem, ibid.*

[d] *B. white, p. 146.*

[e] *Ariſtot. de Cœlo. lib. 1. cap. 4.*

Their ſecond Argument is upon the old haunt ſtill, The want of expreſſe narration; which were it true, yet is it no ἀπόδειξις, no demonſtration of what

they affirm, as I have proved before, *pag.* 5. Beſides, the contrary may be probably collected without detorting Scripture againſt reaſon: For firſt, when the Shunamite deſired to go to the Prophet Eliſha to acquaint him with the death of her ſonne, and to ſee if he could afford her any comfort, her husband expoſtulated with her, ſaying, *Why wilt thou go to day? it is neither New-moon, nor Sabbath day:* which had been an impertinent queſtion, if they had not accuſtomed to reſort to the Prophets on thoſe dayes, to heare the word expounded. That this was their practice ſcarce any Expoſitour upon the place but aſſureth us.

Though here is onely mention of the New-moon and Sabbath, yet as we need not doubt but that they practiced the ſame upon other feſtivalls alſo, ſo I conceive it to be implyed in both or either words, which are often in Scripture taken in a generall notion, not denoting any certain or particular but an indefinite feaſt. The word Sabbath eſpecially, this ſo frequently as no meanly lettered man is ſuch a novice to whom it is a novelty: The New-moon more ſparingly, yet when mated with Sabbath ſeldome retaineth it any other ſignification. Examples whereof are firſt this text of the Kings, then that of Iſaiah 66.23. *From one New-moon to another, and from one Sabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord.* Again, that of Ezech. 46.3. *The people of the land ſhall worſhip at the doore of this gate before the Lord in the Sabbaths and in the New-moons.* Laſtly, that of Amos, 8.5. *When will the New-moon be gone that we may ſell our corn? and the Sabbath that we*

may

may ſet forth wheat? In all theſe portions of Scriture Sabbaths & New-moons, by the figure ἐν διὰ δυοῖν, that is, *when one thing is expreſſed by two words*, are onely put for ſolemn feaſts generally not particularly accepted. Nor is the word New-moon taken thus onely when linked with the Sabbath, but ſomewhile alſo when ſingle and alone, as 1. Kings 12.33. For where in our tranſlation (as in I am ſure moſt, if not all others) it is ſaid that *Jeroboam ordained a feaſt in the eighth moneth*, the Hebrew word for that feaſt is חדש, which ſignifieth the New-moon; but to ſpeak properly the New-moon it could not be, for the Moon was then in her full, it being the 15 day: and the feaſt is thought by learned men to be deviſed by Jeroboam in imitation (indeed to ſuppreſſe it in oblivion) of the feaſt of Tabernacles which was to be on the 15 of the ſeventh moneth.

Seld. Marm. Arundel. pag. 134.

Hoſpin. de origine Feſt. pag. 24.

But not to expatiate too farre in collaterall tranſcurſions; the reading of the Law may (not abſurdly) be expiſcated out of Acts 15.21. where James giving definitive ſentence in the Councel of Hieruſalem, ſaith, *Moſes of old time hath in every citie them that preach him, being read in the Synagogues every Sabbath day*. But againſt this place they except, *viz.* that ἐν πόλει ἑκάστῃ is uſed in Scripture of many things not very ancient, as Matth. 5.21,27,33. Acts 15.7. But this objection is eaſily repelled: the queſtion is not what ſenſe the like phraſe hath, Matth. 5.21, &c. but what it meaneth here; and that it is to be taken in the conſtruction we make of it, an eminent Biſhop [r] witneſſeth, *The ſound of the Spirit* (viz. preaching) *all the Law-long ſounded in them, by whom Moſes was preached*

[r] *Winton. Serm. Pentec. 1.*

preached every Sabbath day. So he upon this very text. But in defence of the contrary interpretation, it may be objected, That the text speaketh of Synagogues, which came not into use untill the captivitie. To which I say, that the most and best Divines [f] hold it probable that Synagogues had their beginning from the plantation of the land of Canaan, when the priestly and propheticall offices ceased in the first-born, and masters of families, but were supplyed, the first, by the Leviticall priests; the second, by the seventy Elders, as some suppose [t], but more certainly by the Prophets, whose ordinary calling was to reade and expound the Law. The numerous provision of which sacred preachers maketh it incredible that they were destitute of places (no matter how, or Colledges, or Synagogues, or otherwise denominated) destinate to that and such like holy duties.

[f] *Hosp. de orig. Templi & C. Bertramo*

[t] *Genebrard. Chron. p. 102.*

Their last argument is not compounded of much better stuff. For first the finding of the book of the Law by Hilkiah, and presenting of it to Josiah, is no infallible signe, *Quod alioqui nulli ejus essent alii codices,* That there were besides no other books thereof, not to Genebrard [u] I am sure: and it may well be controverted. For if in times of harder pressures, when the Temple and the authentick books in it were burnt, when utter havock was made of all, and the people of God led captives into Babylon; even in the extremitie of that desolation, if some copies were no doubt preserved in private mens hands, as Daniels, Ezechiels, [a] Jeremies, *&c.* (For how otherwise could Esdras restore the Sacred volume to its first integrity, then by comparing divers exemplaries

[u] *Chron. in ann. 3526.*

[a] *Bell. de verb. Dei, l. 2. c. 1. & Jun. anim. adv. in eum.*

emplaries then extant together, and ſo reforming what errours had been committed by negligent penmen) if I ſay, ſome copies eſcaped the fire at that time, probable it is that all periſhed not before Joſiahs reign. But be it granted that all were loſt, not one to be found before Hilkiah chanced to light upon that, yet are you ſhort ſtill; your argument is not *ad idem*: for the queſtion is of a duty, part of Gods publick and ſolemn worſhip, and your inſtance is of a time under perſecution, when the enſigne of the Church was the Croſſe, when there was no ſolemn worſhip of the true God publickly tolerated; and you may as well upon this inſtance inferre that there was no Sabbath obſerved, as deny the obſervation of it by this dutie of Reading and Hearing the Law. No man (for ought I know) contendeth that the ſolemn reading of the Law alwayes every Sabbath, and that in times of diſtreſſe, was practiced: and that it was at other times, even Cajetan [b] himſelf (who holdeth that that book which Hilkiah found was of all other the onely remnant) acknowledgeth: *Holy exerciſes* (as reading and expounding the Law) *during Manaſſes his wicked reign were ſo long neglected*; (and neglect I hope inſinuateth a dutie formerly practiced) *that the book of the Law is related as a thing new diſcovered.* So he. True it is, he mentioneth not the Sabbath day, as whereon theſe *neglecta divina* ought to have been performed; but ſeeing the words ſeem to referre to duties which ought to have been publickly performed, their publick performance ought to have regard to both times and places deſtinate thereto.

[b] *Cajet. in locum.*

Tanto tempore neglecta erant divina tempore Manaſſis, ut liber Legis tanquam res noviter inventa ſcribatur.

This point I proſecute no further: enough I hope (if not too much) hath been ſaid to perſwade that the Law was read on the weekly Sabbath, as well as on the annuall of Tabernacles in the ſeptennuall of Releaſe.

I paſſe then to the laſt queſtion. In this as brief I ſhall be, as in the former I was tedious.

At the end of every ſeven years, in the ſolemnitie of the year of Releaſe, in the feaſt of Tabernacles, thou ſhalt reade the Law before Iſrael in their hearing, ſaith the text: Upon which words Toſtatus thus, [c] *The Law*, ſaith he, *is meant eſpecially of Deuteronomy*. And [d] others ſince have imbraced the ſame opinion, but none have thought us worthy to be privy to the reaſons inducing that opinion, nor indeed can any be deviſed.

[c] Accipitur ſpecialiter Lxx pro Deuteronomio, *Toſtat. in Matth. 5. q. 91.*

[d] *B. white D. Heilen.*

For who knoweth not that the word *Law* importeth the whole Pentateuch of Moſes: of (I believe) an hundred of inſtances, I will produce but one; and that (of any) the likelieſt to make for their purpoſe.

Deut. 17. v. 17.

God injoyneth the future King ſhould write him a copy of this Law in a book: Now I pray, tell me, is Deuteronomy onely underſtood by this Law? No, it is not: all Expoſitours take it for the hole five books; and yet for this there may be ſome colour, becauſe the 70. render it Δευτερονόμιον, Hierome, *Deuteronomium legis hujus*. But to return to the firſt text of Moſes; we need no other Expoſitour then himſelf: what Law he appointed then to be read, he telleth us in the immediate precedent verſe, it was that Law which he delivered to the Levites;

Cap. 31. 9, & 26.

that

that Law which he commanded them to put in the ſide of the Ark. Now if they can prove that onely Deuteronomy was delivered to the Levites and laid up there, they ſhall gain my ſubſcription.

Having thus proceeded as farre as my firſt intendment bounded me, leſt this diſcourſe ſhould jut too farre into that inſuing, of the Sabbath under the Goſpel, now no more.

Gods Sabbath under the Goſpel.

WE have at laſt ſhaked off thoſe remora's which retarded our arrivall at the Chriſtian Sabbath, at Gods Sabbath under the Goſpel. For a Sabbath God hath ſtill, but not the Jewiſh, not the ſeventh from the creation: No; [a] *The ſeventh day is vaniſht, our Lord is buried, the firſt now dawneth, our Lord is riſen, and his Reſurrection hath conſecrated to us a new Sabbath:* for a Sabbath God muſt have by the immutable Law of the fourth precept, *Remember thou ſanctifie the Sabbath day*, that is, that day which for the time being God hath marked out and appointed for his own, κατ' ἐξοχήν. For if this Commandment injoyneth now no particular and ſet time under the Goſpel, then is the Law an Ennealogue, not a Decalogue, and ſo God hath loſt one of his ten words; but he payeth no tithe out of his Commandments, his full Denary he muſt and will have.

[a] Finitur ſeptimus, Dominus ſepultus; redditur ad primum, Dominus reſuſcitatus, *Aug. de verbis Apoſt. Serm.* 15.

Object. If you ſay the Morall equitie, *viz.* to yield God a competent and convenient time for his worſhip remaineth ſtill, and ſo the Commandment is not loſt.

Solut. I anſwer, This Fundamentall Law is tacitly implyed in this precept, but ſo it was alſo in the inſtitution of all other ceremoniall feſtivals, the Paſſeover, Pentecoſt, *&c.* to which we may as well reſort as to the fourth precept for it. And if this morall or naturall Law be the onely reliques of that Commandment: I would fain learn what was in the Sabbath extraordinary more then in other Feaſts, which might intitle it to a roome amongſt the morall Laws of the Decalogue, when as the other Feaſts were excluded. Beſides, if this morall law of *Feſtos dies coles* maketh a diſtinct precept by it ſelf, I ſee no reaſon but there ſhould be another for going to Church, another for allowing God a convenient portion of our ſubſtance (for theſe are alſo morall equities) and ſo there will be an even dozen. Laſtly, how cometh this morall equitie to be a peculiar of the Goſpel onely? God had from the Creation to the Law, from the Law to Chriſt, a day appropriated (and that by himſelf) to his worſhip: what? hath he leſſe reaſon to require it under the Goſpel? hath he left the Chriſtian Church to that liberty that every man may ſerve him as the toy taketh him, and ſo God ſtand to our courteſie to be worſhipped when we liſt? You will ſay Nay; we are not left at that libertie: *The obſervation of the Holy dayes appointed by the Church, is reduced to the fourth Commandment, as a ſpeciall to a generall*: viz. *Gods people*

B. White p. 111.

people muſt obſerve holy times, becauſe the equitie of the fourth Commandment obligeth thereunto: But Eaſter and Chriſtmaſſe day, and Sunday, &c. are holy dayes lawfully appointed by the Governours of the Church, and ſubordinate to the equitie of the fourth Commandment; therefore Chriſtian people are bound to obſerve theſe Holy dayes, in obedience to the equitie of the fourth Commandment.

I anſwer, The Church hath a power indeed to ordain feſtivals; but is the obſervation of her conſtitutions concerning them, a fulfilling; the diſobedience, a breach of the fourth Commandment? How can this be? Firſt, what needs an Obligation be derived from the laſt precept of the firſt Table, when the firſt of the latter is alſufficient? Secondly, is it not a mere *non ſequitur*? The fourth Commandment bindeth us to yield God a convenient time for his worſhip: *Ergò* It obligeth us to obſerve the feſtivals of the Church? Where learned you this Logick? Suppoſe I pray, the Church ſhould injoyn but one day in a moneth, doth he I pray who obſerveth her order that one day, and not once more in the interim ſerve God perform his dutie which God in this Commandment requireth? or doth he who plieth God with frequent addreſſes, who ſtrictly obſerveth canonicall houres, yet onely perhaps faileth that one day which the Church injoyneth; doth he, I ſay, violate the morall law of this precept, which ſaith not, Set apart ſuch times for pious exercifes as thy Governours preſcribe, but, ſuch as thou thy ſelf thinkeſt meet. In ſhort, to make this more evident, Every Law poſitive is

built upon ſome morall, as upon a foundation; now it is manifeſt that the foundation may ſtand, and yet the ſuperſtructure fall, as may be demonſtrated in an example familiar to us: The equitie of State requireth that particular perſons be not inriched any way which reflecteth to the damage of a communitie; upon this ſociable equitie, there is a poſitive, a Statute law [b] inacted, that None ſhall buy or contract for any victualls or wares before they come to the Market, Fair, or Port. But in ſome parts of this Realm, eſpecially in Norfolk, ſuch plentie of corn there is growing in moſt Towns, as maketh every of them a kind of Market, ſo as few men need go out of their own Villages to be ſupplied with materialls either for bread or beer; yea the ſuperfluitie is ſuch, as many Towns vend a thouſand quarters of grain, over and beſides what ſupplieth their families and lands; by reaſon of which great plenty little or none is ſold in many Markets: and the uſuall practice hath been, and is, for Merchants to buy, not in open Market, but at the Barn doore great quantity thereof, and export it into other parts of the kingdome where ſcarcitie is. This act of theirs ſome Merchants have by ſmart experience lately found to be illegall, but yet no violation of the foreſaid equity: for who complaineth that they are damnified thereby? Not the Norfolcians, they are eaſed; not the Shires deficient, they are relieved: either part deſireth it: one, *ut impleatur*, that it may be ſtored; the other, *ut depleatur*, that it may be diſburthened.

[b] 5. Ed. 6. c. 14.

Nor doth the fourth Commandment onely inferre out

out of theſe words, *Remember thou ſanctifie the Sabbath*, that God muſt have a Sabbath in a ſpeciall manner; but it declareth alſo his will concerning the quotient and limitation thereof, *Six dayes ſhalt thou labour and do all that thou haſt to do, but the Seventh is the Sabbath*, ſo that one in a week he muſt have.

If you ſay, the limitation of one in a week was ceremoniall, and ſo abrogated. *Object.*

I anſwer, prove you it ceremoniall, and I will yield it abrogated: but there hath not yet been any argument or reaſon ſhewn us whereby we might be perſwaded to conceive it ceremoniall, nor hath it ſo much as one Character of a ceremony in it. *Solut.*

For firſt, it was not typicall; it did not prenote any thing to enſue or be accompliſht under the Goſpel. If that fancy of the Jewiſh Cabala be true, that the world ſhall continue but ſix thouſand years, and then the day of judgement ſhall follow, it might prefigure that, and yet no ceremony proved; for that time is not yet elapſed, and the type muſt continue till the thing typified be fulfilled: ſo that this rather evinceth the duration then abrogation of this limitation.

Secondly, it had no particular relation to the land of Canaan, the proper place of ceremonies; nor yet to the Jews, upon whom it was not impoſed as Jews, as a mark of difference to diſtinguiſh them from the Gentiles. If you object, Exod. 31. 13. & 17. Ezech. 20. 12, & 20. where the Sabbath is called *a ſigne betwixt God and them*; I ſay, the Sabbath was at that time a mark of difference and ſeparation betwixt

betwixt the Jews and Gentiles, that is confest; but was it so as a seventh day? No; that which caused the distinction was the sanctification of them on that day, not any thing in the number of seven. Gods seposing of a certain time for their, and onely their (for, *God worthily neglected those of whom he was not worshipped*[a]) Sanctification was an argument that he had an especiall care of them above others, and that they were his onely people.

[a] Eos à quibus non colebatur meritò neglexit, *August. De Civ. Dei, l.2.c.14.*

3 It was not imposed as an heavy burthen upon the Jews. If the sequestring one day in a week had been burthensome to them, it would be also a grievance now to us Christians, who observe the same: But we are under the law of grace and liberty, exempted from such pressures, and if it were in any respect onerous, we would and might renounce it; so that it being not to us heavy, it is consequently probable, that it was to them tolerable. And indeed in the explanation of the law, or rather application of it to the state of the Jews, it is rather recited as an ordinance of comfort, and refreshing, as of mercy and and favour, then of rigour, or severity, then of depression and of servitude.

Exod. 23.12.

4 Lastly, it was not commanded in recognition of any speciall favour conferred upon the Jews: It was a memoriall of Gods creating the world in six dayes, and his resting on the seventh; but this being a benefit wherein all mankind inter common, the Jews can claim no property therein several to themselves. And so in respect of this Character, as of the three preceding, no tidings of a ceremony yet, and so no cause of abolition: for you will not

not have more abrogated then was ceremoniall, will you?

If you ſay, it was and muſt be ceremoniall: for morall it was not, and therefore poſitive; and becauſe poſitive, ceremoniall. *Object.*

I anſwer, denying that poſitive either neceſſarily implyeth ceremoniall, or excludeth morall. Nay more: diſputable it is whether poſitive may be admitted here or no. Sure I am a great Prelate [d] hath reſolved it, *In Divine conſtitutions Poſitive law hath no place*; and ſo [e] Schoolmen and Civilians uſe to ſpeak: but in regard the propriety of the word ſignifieth the impoſing of what before was in its nature arbitrary, whether the impoſition be Divine or Humane, it conſtituteth (in my opinion) a Law poſitive denominated accordingly. Be it then Poſitive: is it therefore ceremoniall, or not morall? Let the definition of either word end the ſtrife. Morall is derived from *mores* or *mos*, and may be defined as Lirinenſis [f] doth Catholick, *Quod ubique, quod ſemper, quod ab omnibus*, That which hath been obſerved every where, alwayes, and of all men. And though in its remoteſt latitude of ſignification it is ſynonymall with what Civilians call *Jus Gentium*, or the Law of Nations, yet may it not unfitly be reſtrained to leſſer ſocieties, as to Gods Church; and ſo what hath been alwayes obſerved in his Church, may not unfitly be called *morall*; and then the obſervation of a weekly day will become ſo too; yet with this reſtriction and difference, that one is morall by Naturall infuſion, the other by externall Impoſition [g]. *Sol.*

But ſuppoſe it granted that Poſitive were a pri-

[d] In divinis non datur jus Poſitivum, *winton. Oppoſit. Determ de decimis.*

[e] *Aqu. 1. 2æ. qu. 99. art. 3.*

[f] *Contr. Hær. cap. 3.*

[g] *Halenſ. 3. qu. 32. memb. 5.*

vative of Morall, yet can you never prove that it must inevitably inferre ceremoniall: for ceremonies are in their very nature changeable, to last but a while; their etymologie giveth them that definition, Ἀπὸ τῆς μονῆς οὐ χαίρειν (therefore they who write ceremonie do ill deduce it from Ceres) whereas Positive laws may be, and are some of them, immutable. The prohibition of incestuous matches within certain degrees, decimation and tithing, were Positive; and yet I hope you will yield unchangeable: The last, I am sure, you demand by virtue of the first injunction. Nor doth the tenth content you, you are (you think) defrauded of your right, unlesse we allow it as due *jure Divino*, the truth whereof is here not to be discussed; and though I as yet rather incline to the affirmative, yet this for undeniable veritie I dare and do averre, that to evince a *jus Divinum*, there is farre, infinitely farre clearer evidence and demonstration in the Scripture for the Lords day then for Tithes. But I digresse. All Laws Divine derive their firmnesse or mutability two wayes: either from that which giveth them their first constitution, Reason; (*Qualis Ratio Præcepti tale Præceptum*, as the Reason is permanent or moveable, so is the Law; for the form of all laws is the reason, as that which diversifieth all things is the form) or from the subject, or matter about which they are conversant; for if that be constant, the law must also be the same. *For those Laws Divine, which belong, whether naturally or supernaturally, to men as men, or to men as they live in Politick society, or to men as they are of that politick society which is the Church, without any further respect*

reſpect had to any ſuch variable accident as the ſtate of men, and of ſocieties of men, and of the Church it ſelf is ſubject to in this world; all Laws that ſo belong unto men, they belong for ever, although they be poſitive laws, unleſſe being poſitive, God himſelf that made them altereth them, ſaith Hooker. *Eccl. Pol. l. 1. §. 15.*

Now no man will deny the reaſon of commanding a weekly day in memory of the creation to be immutable; therefore the Law it ſelf for that cauſe alſo, though at firſt poſitive, muſt be ſo. And that it was impoſed on Gods Church, without reſpect had to any particular Place, People, Time, or the like variable occaſion, is ſo clear as none can ſolidly refute: and for this cauſe alſo it muſt continue ſo long as that ſociety the Church, for which it was firſt given, ſhall abide. Therefore we may conclude this point with Leo, [h] *The ſhadows being diſpelled by the preſence of the verity, thoſe things which tending either to morality or the pure worſhip of God for piety ſake were inſtituted, do ſtill continue in the ſame form with us wherein they were at firſt framed, and what was agreeable to both Teſtaments, is by no change altered.*

[h] Ceſſantibus ſignificationibus & peractis figuris, &c. De Jejunio decimi menſis, ſerm. 6

They [i] to whom poſitive-immulable ſeemeth ſo prodigious a thing, may now ſpare their wonder at Ameſius, and beſtow it upon their own ignorance: what he taught in this point he might and did learn (no doubt) in England, and not onely of the Puritanes. For what ſay you

[i] *Heilen. p. 2. pag. 184.*

To Whitgift? [k] *No man doubteth the meaning of theſe words, Six dayes ſhalt thou labour, &c. to be this, That ſeeing God hath permitted to us ſix dayes to do our own works in, we ought in the ſeventh wholly to ſerve him.*

[k] *Defen. of the Anſw. to the Adm. p. 553.*

To Hooker [l]? *We are to account the ſanctification of one day in a week, a duty which Gods immutable Law doth exact for ever.*

To Donne [m]? *God ſepoſed a ſeventh of our time for his exteriour worſhip.*

To Andrews [n]? *The numbers of ſeven and ten are not without their weight: the ſeventh the Sabbath, the tenth Gods part; the Sabbath and Tenth both ſacred to God.*

To Bacon [o]? *God demandeth a tenth of our ſubſtance, and which is more ſtrict a ſeventh of our time.*

What ſay you to theſe? But what if Ameſius had been born and lived an alien to this Kingdome, had he then eſcaped the contagion of this errour? Is England in this aſſertion divided from the continent of other Chriſtian Churches? aſſuredly no. Thoſe two lights of the reforming age, Bucer and his Achates P. Martyr, as in other things their judgements concurred with a rare and happy identity [a]; ſo in this they differed not.

Our God hath ſanctified one day in ſeven for the promoving of our faith, and conſequently of eternall life, Bucer [b].

That ſome one day in a week men attend Divine worſhip is no humane device, Martyr [c].

It is a morall precept as it biddeth us dedicate one day in a week for the externall ſervice of God, ſo Zanchie [d].

God therefore ſanctified the ſeventh day, that man might know that in the weekly circuit one day is to be beſtow-

[l] *Eccl. Pol. lib. 5. §. 70.*

[m] *Epiſt to S^r. H. Goodier.*

[n] *Serm. of the P. treaſ. vide etiam Catech. doct. pag. 237.*

[o] *Adv. of Learn. p. 309*

[a] *Bucer. Epiſt. P. Martyr. de Euch.*

[b] Deus noſter è ſeptem diebus unum inſtaurandæ fidei noſtræ atque adeò vitæ æternæ ſanctificavit, *De regn. Chriſt lib. 1. c. 11.*

[c] Ut aliquo die in hebdomade homines cultui divino vacent non eſt humanum commentum, *Loc. com. c. 7.*

[d] Morale eſt quatenus præcipit ut è ſeptem diebus unum conſecremus externo cultui divino, *in 4 præcept.*

beſtowed upon the publick worſhip of God, Pareus [e]

It is a naturall law that every ſeventh day be ſacred to God, Junius [f].

That enemy of God, [g] Arminius, [h] *It is morall to ſet apart one day of ſeven for Gods ſervice.*

The Lutherane Churches diſſent not: Conradus Dietericus, as my Authour [i] informeth me.

Baldwin, [k] *It is morall to ſanctifie one day of ſeven.*

And to make up the harmony complete, the Papiſts themſelves are in this reconciled with us.

God would have at leaſt one day in a week to be allowed him, ſaith Fenus [l].

To depute every ſeventh day in a week, is formally to depute the ſeventh day, though materially the ſame day be not alwayes deputed, ſo Suarez [m].

The Divine Law required that one day in a week ſhould be ſequeſtred for holy worſhip, ſo Bellarmine [n]. Nor is the opinion an upſtart: I appeal to Chryſoſtome [o], who calleth it νόμον ἄκινητον, *an immoveable Law*, μίαν τῆς ἑβδομάδος ἡμέραν ἀναπαύειν, *to ſepoſe one day in a week for religious actions.*

And thus I have proved that one day in ſeven he muſt have by the perpetuall ordinance of the fourth Commandment.

Nor will the allowance of one in ſeven ſatisfie him, unleſſe he have the deſignation and determination of that one. [p] It muſt be *the day conſecrated by God, either immediately by himſelf, or mediately by his*

[e] Ideo Deus diem ſeptimam ſanctificavit, ut homo ſciret in circulo hebdomadico diem unum eſſe divino cultui publico tribuendum, *Com. in Gen. c. 2. verſ. 3.*

[f] Naturale eſt, diem ſeptimumquemque Deo ſacrum eſſe, *In Gen.*

[g] K. J. declar. adv. Vorſt.

[h] Morale eſt ut ex ſeptem diebus unus cultui divino conſecretur, *Diſp. 77. §. 10.*

[i] Heilen. p. 2 pag.

[k] Morale eſt ſanctificare unum ex ſeptem diebus, *Caſ. conſc. circa Feſta, l. 2. c. 13. Caſ 2.*

[l] Voluit deus ad minus unum diem in hebdomade ſibi impendi, *in Gen.* [m] Deputare ſeptimum quemque diem in hebdomade, eſt deputare ſeptimum diem, licèt idem dies non ſemper fuerit deputatus, *De diebus Feſtis, c 1.* [n] Jus divinum requirebat ut unus dies in hebdomade dicaretur cultui divino, *De cultu ſanct. l. 3. c. 11.* [o] *Hom. 5 in Math.* [p] Dies quieti conſecratus à Deo ipſo, vel immediatè per ſe, vel mediatè per Eccleſiam a Spiritu ſancto gubernatam, quiſquis ille ſit.

Church directed by the holy Ghost, whatsoever the Day be, as I told you before out of Zanchy; so that the Day must be of Divine Institution.

And this is evident: First *de Jure*; Christ calleth himself Lord of the Sabbath: his dominion was not onely over the old Sabbath, to abrogate that; but over the new also, to surrogate that as succenturiate to the other. Secondly, *de Facto*; For Gods own act is the best interpreter of his will, and if he had meant the Church should have had her libertie, her *Conge d' Estier*, leave to chuse, he would not have anticipated her with his own act of instituting the Evangelicall Sabbath, whereof (as well as of the Legall) he was not onely the efficient but the exemplary cause, by finishing the work of our redemption on that day.

Object. But here it is demanded, [p] *Is the old Sabbath translated into the Lords day? If yea; by whom? By any commandment of Christ, where is it? Produce one precept or one word of God out of the old Testament, that it should be translated, or out of the new commanding it to be translated, or intimating that by Christs commandment it was translated.*

p Brerewood, p. 31.

Solution. Take both, or which you will, either the old or new Covenant, and withall the best and ancientest Interpreters thereof, and then I dare presume you will soon discry a Translation. For the first; it was adumbrated in their Circumcision on the eight day, *It was a type of that eight day whereon our Lord rose again for our justification.* So saith Cyprian [q]; and

q Sacramentum hoc fuit diei illius octavi, quo Dominus resurrexit ad justificationem nostram, *Cypr. Epist. ad Fidum. l. 3. c. 10.*

with

with him Auguſtine, [r] *The Lords day could not but be known to the holy Prophets, for there is a Pſalme entituled* FOR THE EIGHT DAY, *and on the Eight day Children were circumciſed*, and the like elſewhere.

It was Prophecied in the title of the Pſalmes, the ſixth and eleventh, *In finem pro octavo.* So Ignatius [s], Nazianzene [t], & Auguſtine. Prophecied in the *101. Pſalme, *Scribatur illa in generationem novam*, This ſhall be written for the Generation to come, verſ. 18. ſo Athanaſius. In the *109. for ſo Baſil underſtandeth *diem virtutis*, the day of Power: but above all prophecied in the 118. verſ. 24. *This is the day which the Lord hath made.* So all the Fathers who have ſaluted and cited that place.

For the ſecond or new Covenant, we need ſearch no higher then to the practice of our Saviour, and his Apoſtles from the Reſurrection downwards, to warrant and aſſure us of this Tranſlation; I ſay, from the Reſurrection: for this their practice did not, as ſome ſuppoſe, begin in long waſt of time. There was no interregnum, no vacancy at all, no ceſſation of a Sabbath; No, not the firſt week: No ſooner was the old Sabbath aboliſhed then the new eſtabliſhed and inſtalled. The Jewiſh Sabbath, that ſlept (we all know) its laſt in the grave with our Saviour: Its ghoſt (according to Countrey dialect) or the ſhadow of that ſhadow walked indeed a while after, but it ſelf, the old Sabbath, expired then, and immediately entered the Lords day. Immediately, when Chriſt himſelf was but newly up, from that very day whereon he aroſe, doth S. Auguſtine [u] derive the *primum eſſe* of the Lords day. *The Lords Day*

[r] Sanctos Patres planos Spiritu Prophetico non lateret Dominicus dies, nam PRO OCTAVO Pſalmus inſcribitur, & octavo die circumcidebantur Infantes, *Aug. de Celebratione Paſcha.*

[s] *Ep. ad Magn.*

[t] *De Nov. Domin.*

* *It is the 102 in our Tranſlation.*

* *In our Tranſlation,* 110. v. 3.

[u] *Epiſt. ad Jan.* 119. c. 13.

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with him Augustine, * *The Lords day could not but be known to the holy Prophets, for there is a Psalme entituled* FOR THE EIGHT DAY, *and on the Eight day Children were circumcised*, and the like elsewhere.

It was Prophecied in the title of the Psalmes, the sixth and eleventh, *In finem pro octavo.* So Ignatius [f], Nazianzene [t], & Augustine. Prophecied in the * 101. Psalme, *Scribatur illa in generationem novam*, This shall be written for the Generation to come, vers. 18. so Athanasius. In the * 109. for so Basil understandeth *diem virtutis*, the day of Power: but above all prophecied in the 118. vers. 24. *This is the day which the Lord hath made.* So all the Fathers who have saluted and cited that place.

For the second or new Covenant, we need search no higher then to the practice of our Saviour, and his Apostles from the Resurrection downwards, to warrant and assure us of this Translation; I say, from the Resurrection: for this their practice did not, as some suppose, begin in long wast of time. There was no interregnum, no vacancy at all, no cessation of a Sabbath; No, not the first week: No sooner was the old Sabbath abolished then the new established and installed. The Jewish Sabbath, that slept (we all know) its last in the grave with our Saviour: Its ghost (according to Countrey dialect) or the shadow of that shadow walked indeed a while after, but it self, the old Sabbath, expired then, and immediately entered the Lords day. Immediately, when Christ himself was but newly up, from that very day whereon he arose, doth S. Augustine [u] derive the *primum esse* of the Lords day. *The Lords Day*

[f] Sanctos Patres plenos Spiritu Prophetico non lateret Dominicus dies, nam PRO OCTAVO Psalmus inscribitur, & octavo die circumcidebantur infantes, *Aug. de Celebratione Paschæ.*

[t] *Ep. ad Magn.*

[t] *De Nov. Domin.*

* *It is thereon in our Translation.*

* *In our Translation*, 110. v. 3.

[u] *Epist. ad Jan.* 119. c. 13.

Christi Resurrectione declaratus est, & ex illo cœpit habere festivitatem suam.
[a] *Winton Opusc de Spec. Trask.*

Day was by the Resurrection of Christ declared to be the Christians Day, and from that very time (of Christs Resurrection) *it began to be celebrated as the Christian mans Festivall.* So hath a profound [a] Bishop rendered him; and truly, unlesse *ex illo* relateth to Christ, which I believe you will difficultly grant, though it be lesse monstrous then to marry it with *Resurrectione*, in despight of Priscian. Nor is Augustines opinion utterly of truth abandoned. For (though we reade not of any Sabbath-duties expresly performed on that very day of Christs Resurrection by the Apostles, yet) this we find, that when Christ appeared to them on that day, they were συνηγμένοι, *Assembled* on that day; and the place is thought by learned men to be the *cœnaculum*, in which Christ celebrated the last Passeover, and from thence derived a perpetuall consecration: nor is it likely that he would inspire them in an ordinary place. If then they were assembled, and in a Church, we may safely collect they were busied in sacred exercises. The first day of our Saviours appearing to his Disciples, this, and the first Christian Sabbath he honoured with his beatificall presence. The next was the next: μεθ' ἡμέρας ὀκτώ, saith S. John. What? on some indefinite time after eight dayes, as you [b] would have it? A word with you, Sir. Saint Mark telleth us that our Saviour should [c] μετὰ τρεῖς ἡμέρας ἀναστῆναι, will you therefore have our Lords Resurrection to be on some one day after three expired? you will not sure, nay (though I think you dare as much as another, yet this) you dare not. No, by *after eight dayes* is meant the eighth day after,

John 20. 19. *Meade Churches, p.* 9.

[b] *Heilen, p.* 2. *pag.* 13.
[c] *cap.* 8. 31.

ter, which was the next Sunday. So the * Fathers agree: *It is necessary that that day should be the Lords day*, saith Cyrill [e], and he thence deriveth the equity of Assemblies upon that day. Nay more, this very day is so farre honoured by Nazianzene [d] as he made an Homily on purpose for it, as he hath entitled it, τὴν Κυριακὴν, *Nova Dominica*, because the first Lords day solemnized in the weekly revolution after the Resurrection, or rather because it was the encenium of the Resurrection: for betwixt the day of the Resurrection and this he thus distinguisheth; That was, saith he, *salutifera*, this, *salutis natale*, That the day that brought forth salvation into the world, this the commemorative Festivall of that day.

* *Aug. ad Cas. Epist. 86. Chrysost. ser. 5 De Resurr.*

[e] Dominicum diem esse necesse est, *In John l. 12. c. 58.*

[d] *Orat. 43.*

Though this be the last first day mentioned in holy writ, which our Saviour hallowed in his assembling with the Apostles, yet probable it is that he practiced the same even till his Apoge and Ascension. But conjecturall arguments we will not urge, when demonstrative are so hardly obtained.

Well; our Saviour is ascended: Let us now behold what honour the Spirit of Comfort (which in his late valediction he promised to send his Apostles) hath conferred on this Day. Our Saviour is ascended, and the holy Ghost descendeth; but on what day? the first of the week? Not expresly, yet consequently and by deduction, yes: for it was when Pentecost was arrived, and this fell that yeare on the Sunday. The Allwise God so disposing that the Gospel should every way parallel the Law: The one given on mount Sinai, on the day of Pentecost, the then Legall Sabbath; the other on *Acts 2.*

mount Sion, on the day of Pentecoſt, the then Evangelicall Sabbath. But ſome are of opinion the Lords day need not brag of this honour, it being more then was meant it; *for it was*, ſay they, *a caſuall thing that Pentecoſt ſhould fall on the Sunday:* which I confeſſe ſeemeth to me a prodigy in Divinitie. For thoſe things onely are caſuall, which happen, *præter intentionem operantis*, contrary to the expectation of the agent: But here God was the agent, whoſe omniſcience nothing could eſcape, who is privie to all events as the diſpoſer of them. True it is, that *neceſſarium* and *contingens* neceſſary and contingent are terms which Theology can endure well enough, when they are ſpoken with regard to intermediate and ſecond cauſes (For thoſe Effects which are the emanations of ſuch Cauſes as can in nature produce no other, are ſaid to be neceſſary; and thoſe which proceed from ſuch as are in their own nature not determined to certain and definite effects, are called contingent) but when they are referred to the ſupreme and paramount Cauſe of all, they are then, and muſt be called, Neceſſary. Nor could the falling of Pentecoſt on the Sunday be a contingent thing in reſpect of the ſecond Cauſes, which were all (no doubt thereof is made) neceſſary. For Scaliger hath informed you right, that the Pentecoſt's *terminus à quo* was ἡ δευτέρα τῆ πάσχατος, or the morrow after the Paſſeover: ſo ever; no contingency there: and the Paſſeover it ſelf ever as certain, alwayes upon the fifteenth day, or the full Moon following upon or next after the vernall Æquinox: and ſo none there.

Heiten p. 2. pag. 14.

There

There were certainly other reaſons which induced the holy Ghoſt to make choice of this day and time; yet ſeeing all Antiquitie hath accounted his deſcent upon the Apoſtles amongſt thoſe titles of honour which have been diſpenſed upon this day, I ſee no reaſon why it ſhould be now denied it. And though no glory at all (the thing by ſome over eagerly deſired) ſhould accrue to it thereby, yet this is moſt legible, that on this day the Apoſtles were ſolemnly though cloſely aſſembled in prayer and holy duties. But ſo, you will ſay, they were on other dayes; which I grant, with this diſtinction of *aquè* and *æqualiter*: for ſome dayes amongſt them were doubtleſſe dignified with a more ſolemn obſervancy then others, in reſpect whereof they were eſpecially reputed, if not denominated, Holy-dayes. For how elſe can our Church [a] be underſtood, where ſhe ſaith that *The Chriſtian people, immediately after the Aſcenſion, began to chuſe them a ſtanding day of the week to come together in*: ſo that both the preferring one day before another, and the time of that choice, viz. *immediately after the Aſcenſion*, ſhe indigitateth to us.

[a] *Hom. of time and place of Prayer. Similiter Brer. pag. 37.*

The next mention of Apoſtolicall obſervation of this day occurreth, Acts 20. verſ. 7. *The firſt day of the week, the Diſciples being come together to break bread, Paul preached unto them.*

Againſt this Text two exceptions lie: Firſt that by *Breaking of bread* is onely meant their ordinary repaſt, no ſacred Duties or celebration of the Euchariſt; and this they ſeem to make good by Saint Chryſoſtome and Lyra, as alſo by the Engliſh

Heilen, p. 2. p. 23.

Bible, which paralleleth this place with Acts 2. verſe 46.

I anſwer, ſome have indeed interpreted this Text of bodily repaſt; yet the major part take it for the myſticall breaking of bread in the Communion: And for our Church, B. Andrews out of this very place affirmeth poſitively that the Apoſtles were aſſembled, κοινωνίαν, to preach, to pray, to break bread on this day; and B. White averreth as much. And as to that Text of Acts 2. verſ. 46. whether the margent of our Engliſh Teſtament tranſmitteth us, I ſay, that it is not inevitably, not evidently to be underſtood of common food. For [f] Humbertus taketh it for the Euchariſt, *Behold the true Evangeliſt teſtifieth that the faithfull in the Apoſtolicall times aſſembled every day in Prayer and breaking of bread: what are you then who ſay that full Maſſe* (that is, the celebrating of the Euchariſt) *ought to be performed onely twice a week?* And though the words κατ' οἶκον may ſeem to boulſter out the contrary opinion, yet if you take them, as they are both by the Syriack and Arabick, and our own margent rendered, for *At home*, the meaning may very conſonant to truth be(as my learned * Tutour conceiveth) That when they had performed their dayly devotions in the Temple, at the accuſtomed times of Prayer there, they uſed to reſort to this *Cœnaculum* immediately, and there having celebrated the myſticall banquet of the holy Euchariſt, afterward took their ordinary repaſt with gladneſſe and ſingleneſſe of heart. In which interpretation there is enough to reconcile both parts, ſomething for illuſtration

So. contra Tr.

pag. 211.

[f] Ecce verax Evangeliſta teſtatur ſub Apoſtolis fideles quotidie oraſſe, & panem fregiſſe: Et vos, qui eſtis, qui dicitis duobus tantùm diebus hebdomadæ Miſſam fieri debere perfectam? *contra lib. Nicet. ap. Caſſand. liturg. cap.* 30.

* *Mead. Churches pag.* 13.

lustration being super-added. For the holy Ghost doth here (so I take it) regard the practice of the Christians in their Love-feasts [5] (and happily from hence they took their commencement) which consisting of divers viands provided by a common purse and collation, their fashion was to take so much thereof as they thought sufficient for the Communicants, and so to celebrate the Lords Supper together; which done they presently fell to their spare and slender chear, entertaining and solacing themselves with spirituall and divine colloquies. So that the fraction of bread here might have reference to their mysticall repast in the blessed Eucharist, which was the first course or part of their Agape; and the latter part of the verse might look at the other part thereof, viz. corporall refection.

[5] *Chrysost. in 1. Cor. 11. Hom. 27.*

Their next cavill is, that this μιᾷ σαββάτων denoteth not the first, but some one day of the week, wherein as they are become Separatists from our Church in her most absolute Translation, so them and her I leave to end the quarrel.

We meet with it also, 1. Cor. 16. 1. and there an ordinance of the Apostles, that their oblations should be upon that day. Now I would gladly learn why this day rather then any other should be appointed for an Almes-day, had it not been observed Holy in those times.

Lastly, we meet with it Apoc. 1. 10. but not now as formerly styled the First day of the week, but apparelled in a Christian name, and called the Lords-day; which certainly the holy Ghost would not have done, had it not passed for currant amongst Christi-

ans by that name: and how could it obtain that name, had it not been destined then to religious actions as a weekly holy-day?

Laying all these premised evidences of Apostolick practice together, do they not clearly demonstrate the translation of the Sabbath into the Lords day? For why should the Christian Church, even in those times when every day was sanctified with devout exercises and seemed an holy Sabbath, select any one distinct and peculiar day to be kept holy? and why one in a week, rather then in a moneth or yeare? and why not in the weekly circuit, the old Sabbath rather then the Lords day, had not God some way made known his will to them, that he would still have a Sabbath exempted from the common condition of other dayes, & that Sabbath to be weekly, and that weekly, not the old Jewish, but the new Christian, to be the first of the week, as dignified by the Resurrection of our Saviour, and the Anabaptisme of the Apostles. *Utrumq; mysterium nostrum, utrumque utilitas nostra*, as Hierome[a] in another case: Dispensers both of inestimable benefits upon his Church; the one of her justification, the other of her sanctification: and so this day a fit memoriall of both.

Baptismo flaminis die Pentecost.

[a] *Serm. de Nat. Dom. T. 2.*

But here it will be demanded, By whom this translation was made? and to clear this doubt, *Hic labor, hoc opus est.*

Homil. de Semente.

Athanasius the great hath resolutely affirmed that Christ was the authour thereof; Μετέθηκεν ὁ Κύριος τὸ σάββατον εἰς κυριακήν, *The Lord translated the Sabbath into the Lords day.* But some have found (as they think)

think) an evaſion for this, *viz. That Chriſt was not the authour by any mandate of his, but onely the occaſion of the tranſlation:* which unparalleled gloſſe ſuggeſts to my memory that of Auguſtine, [b] *It is eaſie with every man to reply who can not hold his tongue.* But let us look upon the colour or fucus wherewith this interpretation (as falſe as new) is dawbed over, and ſee if it will not with great facility waſh off. *If Chriſt himſelf tranſlated it, then the Father thwarteth what he ſaid before* [c], *where he tells us that the Lords day was taken up as a voluntary uſage,* Τιμῶμεν τὴν κυριακήν, *we honour the Lords day; he mentions no command, whereas of the Sabbath he ſaith,* φυλάττειν ἐντέταλται, *he commanded it to be kept.* This indeed were ſomething to decline our objection out of the Father, if we were not aſſured otherwiſe of his mind; for apparent it is that the Father neither regarded in his τιμῶμεν voluntary uſage, nor in his ἐντέταλται impoſed command; for do we not meet in him the ſame in effect counterchanged? Doth he not elſwhere ſay as much of the Sabbath, as here of the Lords day? *That when God had finiſhed the prime creation he reſted, and therefore men did OBSERVE the Sabbath in thoſe dayes while the firſt creation was eſpecially in force* [d]. He mentions here no command; was therefore their obſervation of the Sabbath a voluntary uſage? Nay, ſaith he not as much of the Lords day, as of the Sabbath? [e] *When God had renewed and reſtored man by finiſhing the work of redemption, he willed that the ſame day ſhould be dedicated to that Reſtauration which the holy Ghoſt foreſhewed by the Prophet, ſaying, This is the day which the Lord hath made.* And again, [f] *Gods will was that the Lords*

Heilen. p. 2. pag. 9.

[b] Facilè eſt cuiquam videri reſpondiſſe qui tacere noluerit, *De Civit. Dei, lib. 5. cap. 27.*

[c] *De Sabb. & Circumciſ.*

[d] Sabbatum in die illo OBSERVABANT homines iſtius generationis.

[e] Cùm creaturam intra ſex dies conditam renovatione interpolaſſet, ideò diem illam huic inſtaurationi conſecratam voluit, quam in Pſalmo Spiritus prænunciat, Hæc eſt dies quam fecit Dominus.

[f] Deus Dominicum diem

certum declaratúmque esse voluit, ut finem præteriti sentires.

Lords day should be manifest and declared, that thou mayest know the end of the first generation to be accomplished. What say you now, Sir? will your ingenuity descend to recant, or your pregnant invention afford you another refuge.

Now there be many wayes by which Christ may be said to be the Translatour of the Sabbath: Either by immediate institution, and example, as Junius[a]; or by ratifying and approving the Translation already made by the Apostles, as Maldonate[b]; or by giving them direct and expresse commission to do it; or lastly, by revealing his will to them by the holy Ghost after his Ascension. To render mine own opinion, and beyond opinion I will not adventure, *Furiosa res est in tenebris impetus*, it is madnesse to run too boldly in the dark; where the Scripture is silent, it is never safe dogmatically to determine any thing: to render (I say) mine own opinion, the first way seems to me the more probable, considering our Saviours apparition, the assembling of the Apostles upon that day, whilest he abode with them, and the testimony of Athanasius, Nazianzene, and Augustine; but especially, because Clemens a contemporary of the Apostles, in his genuine epistle to the Corinthians, saith, [g] *Our Saviours pleasure was that oblations and publick service of the Church should not be inordinately and uncertainly performed but at times appointed.* Which if it were true, we need not then doubt but that Christ himself made the Lords day a weekly holyday, it being the principall day we reade of, destined to sacred duties in the Apostolicall age. But the matter is not much, by which, so we

[a] *In Gen. 2.*

[b] *In John cap. 28. v. 24.*

[g] Dominus oblationes & Liturgias non temerè, vel inordinatè voluit fieri, sed statutis temporibus, *Pag. 52.*

we be able to prove that at least by one of these waies he did it. And this is a thing very feasable. For (to take a short and speeding course) the most embraced and popular opinion is, that the Apostles instituted and translated the Sabbath into the Lords-day: this is agreed upon by all, ancient and modern.

Augustine, [a] *The Apostles and Apostolick men ordained the Lords day to be celebrated with religious solemnity.*

The Authour [b] of that Tract (or at least of that Chapter) falsely ascribed to Basil, affirmeth the station and custome of standing upon the Lords day to be an Apostolicall Tradition; if so, then the day it self much more.

Isichius [c], *We following the Tradition of them (that is, the Apostles) sequestre the Lords day for holy meetings.*

Epiphanius [d] saith that the Apostles ordained the Synaxes to be held τετράδι, καὶ παρασκευῇ, καὶ κυριακῇ, on the Wednesday, Friday, and Lords day. I keep the originall word Synaxes, because of the diverse sense whereof it is capable [e].

The same is affirmed by Zanchy, *in quartum præceptum, pag. 669.* Melanct. *tom. 2. fol. 363.* Bucer, *Ratio Can. Examin.* Mercer, *in Gen.* Beza, *in Apoc.* Pareus also ascribeth the Translation of the day, *Apostolicæ Ecclesiæ*, to the Apostolick Church; onely of the time when they translated it he leaveth, as he findeth, doubtfull: *Quando autem facta sit hæc mutatio in sacris literis non apparet.* And so [illegible] his words in two severall editions I have perused, that in quarto, and the other in folio: which I note the rather to

[a] Dominicum diem Apostoli & Apostolici viri religiosâ solemnitate habendum sanxerunt, *De Temp. serm. 251.*

[b] *De Spir. S. cap. 27.*

[c] Nos illorum (Apostolorum) sequentes Traditionem, Dominicum diem divinis conventibus sequestram ut *in Levit. c. 9.*

[d] *De Fide Cath. l. 11. c. 22.*

[e] *Casaub. Exerc. p. 537.*

whiſper to you D. Heilens fidelity, who in his alſo two ſeverall editions hath by a new transſubſtantiation converted *Quando* into *Quomodo*; and to make it apparent he did it *de induſtria*, he deſcants on it and renders it, *How, by what authority.* Urſin, *Catech. p. 3. in Decalogum*, is of the ſame mind: and ſo Junius *in Gen.* Baldwin *Caſ. pag.*474. Alſted. *catech. in præcept.* 4. Bellarm. *De cultu Sanctor. l.*3.*c.* 11. and infinite others: indeed what needs more? it is confeſt by our very Antagoniſts themſelves, Brerewood[a], B. White[b], Heilen[c], who all ὁμοψύχως, with one mind acknowledge the Apoſtles to be the inſtituters of the Lords day.

Heilen, p. 2. *Cap.* 6.3.7.

[a] *Pag.*44.
[b] *Pag.*189.
[c] *Part.*2 *p.*32

This foundation of Apoſtolicall inſtitution being thus laid, I advance forward to enquire whether this act of the Apoſtles did flow onely from the generall authority delegated to them by Chriſt, or ſome definite and expreſſe command to that effect; or rather (in clear terms) I proceed to diſcuſſe that great queſtion, Whether the Lords day be eſtabliſhed *Jure Divino*. Great I call it, not for any abſtruſe and perplexed intricacy in it, no; Learned and eminent maintainers it hath got, and therefore great: but it is not her great Patronage ſhall advantage errour, *Magna eſt veritas & prævalebit*, Truth is great and will prevail: yea, but that is the queſtion, whoſe Truth is. It is ſo, and come then for the deciſion of this queſtion, [d] *To that truth which is neither mine nor thine but the equall object of us both let us give attention, our clear and free judgements not beclouded with peeviſh ſtubbornneſſe.*

[d] Rationem veritatis, quæ nec mea nec tua eſt, ſed utrique noſtrûm ad contemplandum propoſita, ſine pervicaciæ caligine, ſerenatis mentibus attendamus, *Aug. contra Man. l. un.*

To entitle a command Divine, it is not onely required,

red, ſaith (that thus farre judiciouſly learned) Brere- Brerew. p. 2.
wood, *that the Authority be ſo whereby it is originally* pag. 63.
warranted (*for there may be Divine authority for humane decrees*) *but that the Authour alſo by whom it is eſtabliſhed be Divine. Becauſe Divine commandments are not ſo much evidences of Gods authority, as they are declarations of his will and pleaſure.* Which being without controverſie true, that which we are to make good is, That this Act of the Apoſtles was but the execution of a particular and ſeverall command to that purpoſe; which can no ſooner render it ſelf manifeſt, then by ſurveying the Apoſtolicall both Miſſion and Commiſsion. As for their Miſsion, it was with all the grace and honour that might be, nothing wanting that might any way enhance it; *As my Father ſent me, ſo ſend I you*, John 20.21. *He that heareth you, heareth me*, Luke 10.16. where our Saviour maketh them a kind of letter of Atturney, to receive what obedience himſelf might claim. And having dignified their embaſſage with theſe previous expreſsions, *Go*, ſaith he, Matth. 28. 19. there is their Miſsion and Legation; *and teach*, there is their Commiſsion. But what? to teach what themſelves think fit? no, there is a limitation, a reſtriction, it muſt be onely the obſervation of *what* Verſ. 20.
things I have commanded you; and leſt through frailty of their memories any thing ſhould periſh which was eſſentiall to their meſſage, Chriſt himſelf will have an eye to them, *I am with you alway even to the* Matth. ult.
end of the world, ſaith he. With them? how? in corporeall preſence? that could not be, for he was now ready to leave them. No, he was with them in Spi-

rit by the Comforter, whom he promiſed to ſend them, John 15. 26. And this Comforter had his Commiſsion too, *To bring all things to their remembrance, whatſoever Chriſt had formerly ſaid to them*, John 14. 26. And though this Comforter is called *the Spirit of Truth*, and ſo impoſsible it is that he ſhould inſpire any thing leſſe then truth; yet when Chriſt telleth his Apoſtles that this Comforter ſhould guide them into all truth, he preſently ſaith withall, *That he ſhall not ſpeak of himſelf, but whatſoever he ſhall heare that he ſhall ſpeak: He ſhall receive of mine, and ſhew it to you*: which denoteth to us that the doctrine of the Goſpel is in a more eſpeciall manner to be aſcribed to Chriſt, then to the holy Ghoſt, who was but our Saviours delegate and Committee; therefore S. Paul ſaith that *Chriſt ſpake in him*, 2. Cor. 13. 3.

It being then indiſputably clear, that the Apoſtles were inſpired by the holy Ghoſt, and that that Divine enthuſiaſme was but the revelation of Chriſts will, there is nothing elſe now deſiderable, but onely to prove, that in this very act of inſtituting the Lords day or Sabbath of the new Covenant, they were συμπνευσει, or prompted by that guiding Spirit; a thing little leſſe viſible then the former: for ſhall we ſay that the Spirit ſeiſed upon them onely at certain tides and fits? That he aſsiſted them in their office, both of writing and preaching the Goſpel is moſt certain: but did he onely then? was every act of their ſuperintendency a ſpell to drive him away? did he onely wait upon them in the publication of the Goſpel, and abandon them in the moderation of the Church?

Church? was the doctrine they taught inſpired from above, and were their conſtitutions Eccleſiaſticall an humane device? Certainly no: the voyce of truth it ſelf ſoundeth the contrary. For in their firſt councel we reade of a *Viſum eſt Spiritui ſancto & nobis*, It ſeemed good to the holy Ghoſt and to us. But that was a buſineſſe of great weight, and ſo might require a more then ordinary aſsiſtance: let us behold more triviall and petty matters. S. Paul was to give his reſolution concerning a queſtion, which (amongſt others) the Corinthians put to him of Digamy, whether it was lawfull for a widow to marry again after the death of her firſt husband, and he determineth affirmatively, yes; but rather commendeth her containing her ſelf in her widowhood. Did S. Paul deliver herein his own opinion? certainly no. Δοκῶ δ κἀγὼ πνεῦμα θεοῦ ἔχειν, *I think I have the Spirit of God*, evinceth the contrary: and I hope no man will affirm this to be a buſineſſe of importance comparable to the inſtituting of the Lords day. To diſpatch without more ado; there is a queſtion (the firſt hint whereof Aerius the heretick is ſuppoſed to have given, and Hierome is not altogether diſſenting from him) whether the Epiſcopacy be *jure Divino*. Much hath been ſaid either way, yet not enough to end the bickering; and though the conflict be ſtill on foot, yet both the one and the other ſide grant the hole controverſie to move upon Apoſtolicall Inſtitution: that which the one to prove, the other to diſprove, do equally eagerly labour, is onely Apoſtolicall Inſtitution, the deciſion whereof endeth the diſpute. King James aſcendeth no higher,

1 Cor. 7.

1. Cor. 7. 40.

Epist. Premon. Winton. Opusc. Posth. Athanas. ad Dracont. De diversis grad Eccl. cap. 23.

That Bishops ought to be in the Church, I ever maintained as an Apostolicall Institution, and so the Ordinance of God. Beza for the other part yieldeth as much, *If I could* (saith he) *be assured that this superioritie of a Bishop over the rest of his Clergie hath proceeded from the Apostles, I would not doubt to attribute it holly to divine Institution.* Now if Episcopacy can contract *Jus divinum*, divine Right, from Apostolicall Institution, why may not also the Lords Day (which I am sure can shew as good cards for her descent) do so too? and then with what face can it be gainsaid by any that either is or would be a Bishop? yet so it hath come to passe that they, who have most cried down the paritie of Clergy, have most cried up the paritie of dayes. But let any (be he what he will) that maligneth the honour of this glorious day, mutter his pleasure; yet nor he, nor all the learning of the world, shall be able to produce one solid argument, sufficient to withstand this inevitable inference of divine Right from Apostolicall Institution. It being by all learned men agreed upon, that whatsoever the Apostles (as Apostles and in their Apostolicall function) or did, or spake, or writ, is simply without modification *Juris divini*; the Reason being evident, because they were not *sui Juris*, not *αυτέξουσι*, they had no power of themselves to speak, or act any thing either in teaching or governing the Church, but all was suggested by the spirit, who could embreath nothing not divine.

Cautuar. c. Fish. p. 81. Junius animadv. in Bel. c. 1. l. 3.

With this Argument our adversaries are hard beset, something they fain would retort, knew they what;

what; and at laſt to ſhew their courage, and that ——*Nec victi poſſunt abſiſtere ferro*, they will not yield though overcome, forth ſteps one, and aſſaults us with two diſtinctions; of Apoſtolicall inſpirations one, of Apoſtolicall traditions the other. Concerning the firſt he ſaith, *The Apoſtles are to be conſidered, either as Apoſtles by extraordinary miſſion ſent to plant the Goſpel, or as Paſtours to govern the Church already planted. As Apoſtles they were infallibly inſpired with all truths, upon all occaſions. As Paſtours, their inſpirations were onely ſuch irradiations, influences and concurrences of the Spirit, as are afforded at this day to Paſtours of the Church, unleſſe by ſome perſonall miſcariages they procure unto themſelves ſpirituall derelictions.* *Ironſide, p. 172.*

I Anſwer,[a] *It is your dutie to prove indubitately both theſe to me, but I am not covetous, make good but one and I am ſatisfied.* And firſt, tell me, good Sir, (if to awaken you out of this dream I be not over-rude) where find you the Paſtorall and Apoſtolicall Office, in the ſame perſons, diſtinct? where reade you of a double Commiſſion, one to plant the Church, the other to govern the Church already planted? were not both theſe parts of the Apoſtolicall function? were they not Apoſtles, i. e. ſent to do the one as well as the other? Inſtance in any one act of their Paſtorall office, which was not in the latitude of their Apoſtolicall patent.

[a] Utrumque abs te ſine ulla dubitatione cognoſcere debui, ſed non ſum avarus, unum horum doce, *Aug. contr. Epiſt. Manich. lib. un.*

Secondly, admit them for ſeverall functions: where I pray learn you that they had a diſtinct inſpiration, according to thoſe ſeverall functions? If thoſe irradiations you talk of, which were ſhed upon

on them as Paſtours, were no other then what God now diſpenſeth to ordinary Miniſters, then (I ſay) the beams or ſpecies intentionall of ſuch irradiations muſt needs have a tincture of the Medium (naturall corruption) through which they paſſed; and every thing, which as Paſtours they did, not onely may but muſt have a relliſh of ſinne or errour, which ever did, and ever ſhall, more or leſſe, diſtain the beſt action of the juſteſt man (infected with originall corruption, and not extraordinarily and infallibly inſpired) living upon earth. If then the Apoſtles as Paſtours were but ordinarily inſpired, and that ordinary inſpiration did not exempt their Paſtorall works from ſinne and errour, it were a worthy labour to put the New Teſtament into Purgatory, to weed out all thoſe paſſages which relate to the Paſtorall office of the Apoſtles, and to bind them up with the old Apocrypha; I ſee alſo no neceſſitie why Children ſhould be baptized, why women, nay why any of the Laitie ſhould be admitted to the Euchariſt, which are Apoſtolicall devices, whereof expreſſe command from our Saviour to them we find none: and to ſpeak to the point in queſtion, I ſee no neceſſitie of celebrating the Lords day, but of obſerving the Jewiſh Sabbath I ſee a neceſſitie; for I ſee Gods command to obſerve it, and I ſee no countermand to aboliſh it. If the Apoſtles abrogated it without expreſſe warrant from God, they did it as Paſtours; and their Paſtorall conſtitutions by your rule ought not oblige the Church for ever.

But let us take view of the proofs which confirm this your diſtinction. *Firſt you ſay the Apoſtles conſidered*

Idem. 174.

ſidered as Paſtours, were ſubject to miſtake, as appeareth by Saint Peter; who living at Antioch as a Paſtour, was juſtly reproved by Saint Paul, for not walking as behoved a Paſtour. And Paul and Barnabas diſſented from one another, and that in ſuch heat, as it maketh it apparent they were not both, if either, directed by the Spirit. Gal. 2. 11.

I anſwer, That Peter and the other two Apoſtles were too blame, I not deny; but were they *in Cathedra*, or doing any Paſtorall work? aſſuredly No. He offended about the choice of meat, theſe about the choice of a companion; which are not things relating to the Paſtorall office. And for ought I ſee, you may as well argue, Such a Miniſter is a temporizer; Such and ſuch a Paſtour were cholerick one with another; *Ergò* they preach falſe doctrine, and ſo transferre the faults of the Perſon, to the office or calling.

Secondly, you inſtance in places of Scripture, where you bring in the Apoſtle ſpeaking ſome things of himſelf, not as dictates of Gods Spirit. *I ſpeak this by permiſsion, not of commandment*, verſ. 6. *To the reſt ſpeak I, not the Lord*, verſ. 12. And, *I have no commandment of the Lord*, verſ. 25. And, *I give my judgement*, verſ. 40. 1. Cor. 7.

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But let us take view of the proofs which confirm this your distinction. *First you say the Apostles con-*

Idem. 174.

sidered

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the 25. verſe alſo. Where it is ſaid, verſe 40. *I give my judgement*, we muſt not think it to proceed from his own head, but dictated by the Spirit; and ſo by way of precaution he telleth us, *I think I have the Spirit of God.* Nor do theſe words, *I think*, imply, as though the Apoſtle were not confident of it, but by way of Irony ſeem to gird thoſe who boaſted of extraordinary illumination: and this is the conſtant interpretation of all learned Expoſitours.

Let us now ſee how you diſtinguiſh Apoſtolicall Traditions: *Theſe* (you ſay) *are either ſuch as they received immediately from Chriſt, or ſuch as were ſuggeſted to them by the Spirit; the firſt* (you ſay) *they delivered as Apoſtles, and they are therefore Divine; the other as Paſtours, and may be diſpenſed with.* I did expect you would have derived this diſtinction from the Primitive Fathers, or ſome reformed Writers, men of ſome credit with us; but I ſee you are put to hard ſhifts, and are glad to appeal to them whom we renounce as incompetent judges, the Papiſts.

Canus, loc. l. 3. cap. 5.

But you ſay, *according to this ſenſe you find the Fathers ſpeak of Traditions.* Your talk of Fathers at firſt affrighted me, till I ſaw your inſtance onely attain a bare ſingular number. But what find you in Cyprian, your Fathers, or univerſall particular? when Stephen accuſed his Anabaptiſme for novelty, and repugnant to the ancient Tradition, *True*, ſaith Cyprian, *but whence is this Tradition? from Chriſt in the Goſpel, or from the Apoſtles in their Epiſtles? For what is written muſt be obſerved. There* (you ſay) *we have the firſt kind. But elſewhere Saint Cyprian ſaith, that the choice of Biſhops and Miniſters in the preſence and*

Cypr. Epiſt. ad Pomp. 74.

Cyp. Ep. 68.

and with the approbation of the people, was of Divine and Apoſtolicall Tradition. Now who ſeeth not that here Saint Cyprian ſpeaketh of thoſe other Traditions, delivered and practiced by the Apoſtles as the Churches Paſtours, which are no longer in force then the Church (you forget your ſelf, you mean the Pope, for ſo your Canus ſingeth) *ſhall like.*

I anſwer, what you ſee I know not; this I dare affirm, that whoſoever ſhall behold directly and with equall angles this paſſage of Cyprian, will clearly diſcern theſe two things: Firſt, that he couples Divine and Apoſtolicall Traditions together. Secondly, that he annexeth to Apoſtolicall Tradition an *obſervandum & tenendum eſt*, it muſt be obſerved, which implieth their perpetuall Obligation: and by both theſe, Cyprian will be diſcovered to differ from your aſſertion, *ſecundùm terminos oppoſitos*, as wide as may be. And whereas you would enforce your interpretation upon us, as agreeable to the mind of this Father, from an aſſurance that ſuch a choice of Biſhops and Miniſters is neither delivered in the Goſpel, the Acts, or the Epiſtles; the thing is not ſo evident as you perſwade: yea the contrary is the more probable, for Acts 14. verſ. 23. where it is ſaid, *they had ordained them Elders in every Church*, the word is, χειροτονήσαντες, which moſt properly implieth that the ſuffrage of the Laity was uſed therein. Miſtake me not, I ſay not the Popular vote *made*, but onely *confirmed* the Election: to chuſe is one thing, to ratifie the choice made another; therefore to commentatours and others, who render the word χειροτονῶ, *To elect by Popular ſuffrage*,

Diligenter de Traditione Divina & Apoſtolica obſervandum eſt & tenendum.

Animadv. in Bell. contr. 5. l. 1. c. 7. a 59.

I cannot ſubſcribe. The energy of the word may beſt be collected from Junius his deſcription thereof: Chirotony (ſaith he) is a ſignification of ſuffrage by the hand, the people being entreated thereto by the common cryer in this form, Ὅτῳ μὴ δοκεῖ τάδε, ἢ τάδε, ἀράτω τὴν χεῖρα, *Let him that approveth not of this liſt up his hand.* And in like manner I have obſerved Xenophon [a] beſpeaking his Souldiers, Ὅτῳ δοκεῖ τοῦτο, ἀνατεινάτω τὴν χεῖρα· καὶ ἀνέτειναν ἅπαντες. This deſcription with ſome ſmall elucidation will give you a plenary notion of the *Athenian Chirotony.* For further illuſtration therefore you muſt know, that regularly in whatſoever thing this Popular ſuffrage was required, the matter it ſelf was firſt debated and reſolved upon by the Nomothetes or Legiſlatours in their counſel-houſe, and after ſuch conſultation it was then poſted up in the moſt remarkable place of the Citie ſome few dayes, to the end the people might have time to conſider of it; which time elapſed, the common cryer in open Market propounded it to the people: next an Oration [b] was made to them, wherein the convenience and neceſſitie of the thing offered was laid open: that Oration ended, the people were laſt demanded by the publick cryer their vote, *ut ſuprà*, according to whoſe ſuffrage the buſineſſe in agitation or ſtood or fell. Conformable, to this cuſtome Apoſtolicall practice, in the ordaining Miniſters, moſt probably was, *viz.* That they firſt choſe the men, and then preſented them to the people, who if they had any thing to oppoſe againſt them were then required to declare it. And this is the rather likely, becauſe the

[a] Ξενοφῶν Κύρ. παιδ. βιβλ.

[b] *Hence came that ſcomme of Anacharſis,* Sapientes in concionibus ſententiam dicere apud Græcos, ſtultos verò dijudicare, *Alex. ab Alexand. gen. dierum, l. 4.*

Primitive

Primitive Church, curious in imitating Apoſtolick uſage, did univerſally [a] obſerve the ſame order; which is ſtill retained alſo in our Church, as appeareth by the Rubrick of her book of Ordination of B. P. and Deacons [b]: So that your aſſurance, as ſure as you take your ſelf to be, may in this, for ought I ſee, deceive you. But be it as you would, that ſuch an election is not to be found expreſly written, yet will it neither follow, that it being an unwritten Tradition Apoſtolicall, it is not Divine; or that Cyprian in that place thought ſo. What his opinion there was, I have already told you; and ſure I am, his words as well agree with your new-fangled diſtinction, as if he and you had been at croſſe purpoſes. As for Traditions Apoſtolicall, the greateſt Papiſts hold them for divine. So Bellarmine [c]: and his reaſon is, *Quòd non ſine ſpiritu Dei eas Apoſtoli inſtituerint*, Becauſe the Apoſtles did not inſtitute them without the direction of the holy Ghoſt: And for the ſame cauſe Roſſenſis [d] calleth Conſecration (by which Tranſubſtantiation is effected) a divine Tradition, *Licèt nullis poſsit Scripturis comprobari*, Though it cannot be proved by any written Word. But none more home then Gerſon, [e] *It is not in the power of the Pope, Counſel or Church to alter Traditions, delivered either by the Evangeliſts or Saint Paul, as ſome blunderers think.* Thus you ſee your ſelf deſerted by them whom you took to be the greateſt fautours

[a] *Alexander Severus obſerved the ſame (according to the Chriſtian practice) in his ordaining of Magiſtrates, or governours of Provinces:* Nomina eorum proponebat, hortans populum, ut ſi quis quid haberet criminis probaret manifeſtis rebus; dicebátque grave eſſe, non fieri in provinciarum rectoribus, cùm id Chriſtiani & Judæi facerent in prædicandis ſacerdotibus, qui ordinandi ſunt, *Lampridius in vita ejus.*

[b] *In the ordaining Deacons and Presbyters.*

[c] *De verbo Dei non ſcripto. cap. 2.* [d] *Defenſ. Reg. Aſſert. contr. Capt. Bab. Luth.* [e] Non eſt in poteſtate papæ, aut Concilii, aut Eccleſiæ, immutare Traditiones datas ab Evangeliſtis, vel à Paulo, ut quidam delirant, *De vita Spir. Animæ.*

of your opinion. Let me adviſe you, Sir, if you have any more diſtinctions of the ſame ſtuff with thoſe former, —*habitent tecum & ſint pectore in iſto*, ſuppreſſe them, for they will never credit you.

Though I have by main force of this invincible argument of Apoſtolicall Inſtitution and Tradition reinveſted the Lords Day into a poſſeſſion of *Jus divinum*, aſſured and confirmed enough againſt all machinations of her greateſt oppugners, yet wanteth ſhe not other (ſhould need ſo require) auxiliary to her.

For that Evangelicall day, which was prophecied of, and prefigured in and under the old Law, could not certainly be an humane device: But the Lords Day was ſhadowed under Circũciſion on the eighth day, prophecied in many Pſalmes (both proved by ſufficient Teſtimony of the Fathers) *Ergò* the Lords Day is no humane ordinance.

Laſtly, as the Euchariſt is called *the Lords Supper*, becauſe he inſtituted it; for the ſame reaſon is the Sunday denominated *the Lords Day*. For theſe two, the Day, and the Supper, have the epithete of κυριακὸν in Scripture, to ſhew that *Dominicum* is alike to be taken in both, ſaith B. Andrews.

Opuſc. Sp. cont. Traſke.

Before I take cognizance of other queſtions pertinent to the Lords Day, leſt I be thought over partiall to mine own aſſertion, painting it as Apelles did one-eyed Antigonus, who preſented him half faced; and leſt our adverſaries ſhould upbraid us, that they have not been allowed to object, the negative arguments ſhall have audience, and, as they lie in order, their refutation.

What-

Whatſoever is of Divine Inſtitution is to be found either in the naturall or poſitive Law of God: But that the Firſt day of the week ſhould be the Chriſtian mans Sabbath, is not ſo found: *Ergò*, the Lords Day no divine Ordinance. *Object. 1. Ironſide p. 159.*

It is found in the poſitive Law of God delivered by his Apoſtles, and founded upon the moralitie of the fourth Commandment, as I formerly ſhewed. *Solut.*

But ſaith one, *You onely ſhewed what the Apoſtles obſerved themſelves; that they impoſed the keeping of the Lords Day as neceſſary upon the conſcience of Gods people by any law or precept whatſoever, that we reade not; and ſo it will become a Tradition, which (though Apoſtolicall) is no Commandment.* *Object. Heilen. p. 2. pag. 188.*

Is not this fine ſtuff? aſſuredly an argument rather that they have not left ſpeech, then that they are returned to their right ſenſes: for (to omit Auguſtine's *ſanxerunt*, Bucer, Junius, Beza, and others, who make it the Inſtitution of the Apoſtles) doth not Brerewood himſelf confeſſe it to be the ordinance of the Apoſtles, and B. White [b] the ſame alſo? what I pray is an Ordinance but a Law? and was this a Law that bound themſelves onely, and not at all the ſucceeding Church? is it like they would conſtitute a Law to expire with themſelves? And whereas we are now taught a diſtinction betwixt Tradition and Command, we will for quiet ſake (though it biddeth defiance to all antiquity) admit it in the ſame ſenſe you impoſe upon it, and accept it for a mere leaving of the obſervation of this day to the Church, without any expreſſe command to obſerve it; yet, I ſay, you ſhall find Command ſo *Solut.* [b] *pag. 191.*

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implicitly complicated with Apoſtolicall Tradition, as all your waters of ſeparation, all your chymicall extracts of School-diſtinctions, ſhall never be able to ſever them. For are you able to unmake Tradition? to make that no Tradition which is Tradition? If you be not, ſo long as it is Tradition, it hath expreſſe command affixt to it, *Tenete Traditiones, Hold the Traditions*, 2. Theſſ. 2. 15. So that if Tradition were it ſelf no command, yet hath it here command annext to it. And though I grant that our Expoſitours underſtand this place eſpecially of the written word, yet extend they it to Traditions unwritten alſo, ſuch as are clearly held to be Apoſtolicall, and have, if not mention, yet foundation in Scripture: amongſt which the obſervation of the Lords Day is worthily accounted. [a] *It hath the approbation of the Scriptures, and therefore cannot be numbred amongſt unwritten Traditions*, ſaith the Reverend Salisbury with others [b]. And for the Church ſucceeding the Apoſtles, it is moſt evident ſhe held her ſelf obliged to the ſame obſervation: For even in times of perſecution, before any either imperiall Edict, or Canon of Councel enjoned it, the obſervation of this Day was ſo taken notice of by the Heathen, that it became a conſtant Interrogatory to the Chriſtians in their examining, *Dominicum ſervaſti?* Have you kept the Lords Day? To which their anſwer was ever ready, [c] *I cannot intermit it, for I am a Chriſtian, and the Law of God prompteth me to it.* Here we ſee theſe holy Saints had a Law for the celebrating of this day; and have we none? Perhaps you will ſay, It may be queſtioned whether *Domi-*

[a] Habet approbationem Scripturarum itaque inter Non-ſcriptas Traditiones haud poſſit collocari, *De Judice ac Norma fidei.*

[b] *Zanch. de Tradit. Pareus in* 1. *Cor.* 11. *Whitakerus, Controv. quæſt.* 6. *c.* 12.

[c] Intermittere non poſſum, quia Chriſtianus ſum, & Lex Dei de eo agendo admonet, *apud Baron.* 30. *Num.* 51.

Dominicum here ſignifieth *the Lords Day*, becauſe Baronius [d] and Bellarmine [e] apply it to the Maſſe, and it may alſo well be underſtood of the Euchariſt, which is often in antiquity called *Dominicum*. I anſwer, It cannot properly and diſtinctly be underſtood of either: Not of the Maſſe; for though Papiſts inform their diſciples of I know not what pro-sekenique antiquitie it hath, yet ſure we are that (as now ſtated) it was not in being above a thouſand years after our Saviour, and ſo it could not be meant in this place. Beſides, the queſtion was propounded as well to the Lay as Clergy-Chriſtians, of whom it had been abſurd to expoſtulate, *Num Dominicum egiſſent?* whether they had ſaid Maſſe? which is onely done by the Prieſt. Nor can it reſpect the Euchariſt otherwiſe then by implication, as it was then an uſuall work of that day; becauſe it is ſaid that they might not *intermittere*, which eſpecially relateth to time (as interpoſe to place) and inferreth the not doing of a dutie in its proper *quando*: which cannot be well interpreted of the celebration of the Euchariſt, it being not reſtrained by any poſitive Law of God to a certain time. And indeed it was more proper to examine them whether they held their Chriſtian aſſembly, whether they met on the Lords Day, conſidering it conſequently inferred the performance of all ſacred duties, then to inquire whether they had celebrated the Euchariſt, which according to the cuſtome of thoſe times was often performed at home, being reſerved for the ſame purpoſe.

[d] Ubi ſuprá, n. 39.
[e] *De Carem. Miſſæ ſub tit.* Collecta.

If Chriſt had either here on earth, or after by revela- *Object.* 2. Brerewood, page 71.

tion from Heaven, given his Apoſtles any ſuch charge of Inſtituting a new Sabbath, ſure Chriſts Apoſtles would not have concealed Chriſts command. Beſides, the Apoſtles holding their firſt Synod would doubtleſſe have expreſt as much to the Gentiles.

Ironſide, p. 161.

Solut. Firſt, Chriſts Apoſtles did not conceal Chriſts command: for what if perhaps it be not extant in their writings? They were indeed our Saviours executours, performers of his will; but was his hole will exemplified in Scripture? certainly no: Some part thereof was declared *in ima Cera*, (as Civilians ſay) and by Tradition. For Tradition, which is clearly known to be Apoſtolicall, is as perfect evidence of Chriſts will as the Canonicall Scripture it ſelf. For the Scripture before it was Scripture was but a part of Tradition, and became Scripture that it might be of more ready uſe and better preſerved from periſhing, but mainly becauſe it was the fundamentall Canon of our Religion.

Secondly, The Apoſtles in their Synodicall Epiſtle had onely reſpect to the Judaicall, not to Evangelicall obſervances. Moreover, the ſolemnity of the Lords Day was made known to them by former practice (equivalent with precept) at leaſt, if not by precept it ſelf: for according to our Church, [a] *The Chriſtian people immediately after the Aſcenſion began to chuſe them a ſtanding day of the week to come together in.* My learned Authour biddeth us here obſerve, that *the day was choſen by Chriſtian people; and if choſen by them, then not injoyned by the Apoſtles.* I ſee a man may learn ſomething every day; for I profeſſe ingeniouſly, till this inſtant I took the Apoſtles

[a] *Hom. of the place and time of prayer.*

Heilen. p. 2. pag. 175.

poſtles to be Chriſtians. Laſtly, the precept was in the negative, not in the affirmative. If you ſay, True, and hence we may inferre that the firſt Chriſtians were tied to no affirmatives, but ſuch as were expreſly commanded by Evangelicall precept. I anſwer, then it muſt follow that women did not communicate, children were not baptiſed, Miniſters not ordained, incorrigible perſons not excommunicated, theſe being not expreſly commanded by any Evangelicall Law.

Whatſoever is of divine Inſtitution, and by neceſsitie of precept laid upon the whole Church, is a neceſſary dutie, without which (if it may poſsibly be obſerved) no ſalvation can be had: But no man will affirm ſo of the Lords Day: Ergò,&c. *Object. 3. Ironſide, c. 8. p. 162.*

The major is falſe; for poſitive precepts omitted do not inevitably damne any man, but where there is a malicious contempt, or wilfull neglect of the ordinance. The Sacrament of Baptiſme ſhall be mine inſtance. It was in the Primitive Church procraſtinated, by ſome many years; by moſt in their uſuall practice ſome moneths; and is even in our own Church ſome dayes. In all this delay, no inevitable impoſſibility debarreth the competent or perſon to be baptized from this Sacrament: will you then ſay that Heaven gates are precluded againſt all thoſe whom haſty death cutteth off in this delay? Heare the moſt uncharitable of all the Ancients in this point [d] S. Auguſtine, *The Sacrament of Baptiſme is inviſibly accompliſhed as long as the fault proceedeth from abſolute neceſsitie, not from contempt of the ordinance.* *Solut.*

[d] Impletur inviſibiliter, cùm myſterium baptiſmi, non contemptus religionis, ſed articulus neceſſitatis, excludit. *De Bapt. c. Donat. l. 4. c. 22.*

The Goſpel commandeth onely ſuch obſervations *Object. 4.*

Ivorside, c. 8. p. 162. *which are either means of grace, as the Word and Sacraments; or wherein the exercise and use of grace doth consist, as the duties of love towards God and Man: But the observation of the Lords Day is neither a means of grace, nor exercise of grace: Ergò,* &c.

Solut. That which is a part of divine worship is a means of grace: But the observation of the Lords Day is so: *Ergò, &c.*

The minor I prove thus, That is a part of divine worship, whose Institution is divine: But the Institution of the Lords Day is divine, as I have made evident: *Ergò, &c.*

* Medull. l. 2. c. 14. If you say that Junius, * Amesius and others, who hold the Day to be *Jure divino*, make it yet onely an adjunct to not a part of divine worship. I answer, that as it is a time set apart for holy worship, it is an adjunct to it; but as it is a time determined by God himself, the very observation thereof is a part of divine worship, which is nothing but a religious observance of the true God according to the prescript of his own will. Besides, it is a means to stirre up our souls to the exercise of grace in pious meditations, when we consider it in all its prerogatives superlative above other dayes; as that which was the α, and in all probability shall be the ω of dayes, and therefore aptly dedicated to him who calleth himself α and ω; as the day of our Saviours resurrection, by which we are justified; as the day of the holy spirits descension, by whom we are sanctified; as the day which mystically prefigureth our eternall rest, when we shall be glorified. And therefore it is worthily and truly called by *Ignatius;

Aug. de Civ. Dei l. 22. c. 30

* Ad Magnes.

natius, *The ſublimeſt and primate of all dayes.*

That day which cannot be kept univerſally throughout the whole world, was never commanded the whole Church of Chriſt by an Evangelicall Law: (For the Goſpel is given to all Nations) But the Lords day cannot thus be univerſally obſerved, conſidering the diverſitie of meridians, and unequall riſing and ſetting of the ſunne in divers Regions, in ſome whereof time is not diſtinguiſhed into weeks or dayes, by morning and evening, as in Groinland, Finmark, Lapland, &c. *Object. 5.* *Ironſide, ubi ſupra.*

The poſitive Laws of God do not alwayes imply a poſſibility in them upon whom they are impoſed. The Jews were injoyned many obſervances of ſacrifices, feaſts, *&c.* which could not alwayes be performed by them, as in caſe of captivity or durance. So the Chriſtians are commanded the celebration of the Euchariſt, and yet the condition of ſome Countreys is ſuch as they have not bread [a], of others, as they have not wine [b]. The truth is, Gods commandment may impoſe, but never oblige unto, things ſometimes impoſſible: where there is an utter impoſſibility of obſervation (as in this or the like caſe) that impoſſibility is a neceſſity with which the Law diſpenſeth. And this is the reaſon (to ſpeak to the point in queſtion) why the Sabbath being given to Adam, and in him to all mankind, Gen. 2. was not deſcribed as the other ſix dayes by evening and morning; as alſo why the Sabbath of the fourth Commandment, of like latitude with the former, is not ſet out by expreſſe bounds of *from Eve to Eve*, as that in the Leviticall Law, which onely concerned the Jews: to intimate that the journall or dayly round *Solut.*

[a] *As the Indians,* Teſte Arriano, *l.* 8. de Reb. Ind. *and the Venetians,* ut habet le Treſ. Polit.

[b] *As the Norwegians.*

Levit. 23. 32.

of the Sunne, ſhould be no preciſe rule or character of his Sabbath in ſuch places where time is not ſo diſtinguiſhed, but that there his people are to give him a ſeventh of their time, as it is with them diſtinguiſhed.

And though the Regions aboveſaid have not naturall dayes deſcribed by the circulation of the Sun from Eaſt to Weſt, yet times they have holding ſo near correſpondence with ſuch naturall dayes, that in ſome parts they are denominated dayes; and for Iſland (if my intelligence miſleadeth me not) their dayes are homonymall with ours in England (an argument of their not different either Planters or Conquerours) as derived from the ſame idoles in Planetary computation, whereof the learned Selden and Verſtegan can inform you.

Le Treſor. Polit. l. 3.

Object. 6. Ironſide, ubi ſuprà. *There is the ſame reaſon of keeping a determinate ſet Sabbath under the Goſpel, that there is of preaching, praying, adminiſtering the Sacraments, &c. But theſe are not determined how often they ſhall be done: Ergò, It is not limited what time ſhall be a ſet Sabbath.*

Solut. Every of theſe, though they be not abſolutely reſtrained, yet their proper time is this very Sabbath, whereof thoſe duties were a finall cauſe: to ſpeak in particular, It is a Day of Preaching, and ſo ever was in the Primitive Church. Origen alluding to the firſt fall of Manna in the wilderneſſe ſaith, *The Lord ever raineth down Manna from Heaven on our Lords day*: and ſo in the Apoſtolicall age, Acts 20.7. It is a Day of Prayer. *We muſt by all means intend our Prayers on the Lords Day, that by them on that Day we may expiate for all our negligences*

Dominum noſtrâ Dominicâ ſemper manna de Cœlo pluere, *Hom. in Exod. 7.*

Omni modo orationibus inſiſtendum, ut ſi quid negligentiæ per ſex dies

ces and eſcapes in the week-dayes. So Acts 2. 1. the Chriſtians were aſſembled ὁμοθυμαδὸν, *with one accord*, on this Day: and how they were wont then to be imployed, the Hiſtorian telleth you c. 1. v. 14. it was τῇ προσευχῇ, *in Prayer*. It is a * Day proper for the Euchariſt, and therefore anciently called *Dies panis*, and in ſome places (as in Alexandria) the onely Day and Time for it. So Acts 20. verſ. 7. *the Diſciples came together to break bread*, that is, to communicate of the Euchariſt. It is a day proper for the Sacrament of Baptiſme, and therefore anciently called *Dies lucis*, the Day of illumination. This Sacrament not uſually being conferred unleſſe in caſe of eminent neceſſity, but upon this Day. So Acts 2.41. (the moſt notorious preſident extant) no leſſe then ὡσεὶ τρισχίλιαι, very near three thouſand were this Day baptized. Laſtly, it was a day of almes: *Pro arbitrio quiſque ſuo quod viſum eſt contribuunt, & quod ità colligitur apud præpoſitum deponitur*, ſaith Juſtin Martyr. And ſo 1. Cor. 16. 1. Saint Paul ordained it ſhould (the Firſt of the week) be a day of collection for the poore.

agitur, per diem reſurrectionis Dominicæ precibus expietur, *Greg. M. li. 11. Epiſt 3.* * *Chryſoſt. S. 5. de Reſurrect. Athanaſ. Apol. 2.*

Chryſoſt. ubi ſupra.

Apol. 2.

That which is expreſly againſt Chriſtian libertie was never commanded by Chriſt or his Apoſtles: But to have the Conſcience burdened with any outward obſervations, putting religion in them, as being parts of Gods worſhip, is directly againſt Chriſtian libertie: for how is he free that is thus bound to times and dayes?

Obiect. 7. Ironſide, ubi ſuprà.

What you underſtand by Chriſtian libertie I know not; ſure I am that Chriſt onely delivered us from the obſervation of the old ceremoniall Laws, and from the ſting of puniſhment due to the breach of

Solut.

of the Morall; but that he exempted us from all outward observations whatsoever, is a fancy of your own, without warrant from the Scripture. For would he then have imposed the outward observation of Sacraments, if we had not been obliged to them? and you are in this implunged in errour beyond the Anabaptists: for they cry up Christian libertie to free them from the constitutions of men onely, but you will have it reach to the very ordinations of God.

Object. 8. Ironside, ubi supra. *There is no dutie essentiall in Religion ordained by Christ or his Apostles, of which we find not either exhortations in respect of performance, or reprehensions in regard of their neglect, either in the Gospel, Epistles, or Acts: But the keeping of the first Day of the week Sabbath, is no where pressed or exhorted unto, the neglect thereof no where reproved in all the new Testament: Ergò*, &c.

Solut. Pædobaptisme, the communicating of women, is I hope essentiall in Religion, *secundùm esse perfectum*; but where do you find any exhortation to the observation, any reproof for the neglect of these duties? Besides, I see nothing to the contrary but it may be included in Saint Pauls admonition of *Tenete Traditiones*, whereof before.

Object. 9. Ironside, ubi supra. 1. Cor. 6. *Had the observation of the Lords Day been of Divine Institution, it is very probable that the Apostle reproving the Corinthians for going to law, would not have omitted the advantage of this circumstance: For plain it is that their pleadings were ordinarily upon the Lords Day: But he omitteth*, &c.

Solut. That which you make so probable, was, I affirm, (con-

(conſidering the Spirit which alwayes aſſiſted him) utterly impoſſible in the Apoſtle: for how could he (who knew his Lord and Maſter had often determined the contrary in very like caſes, oppoſing Phariſaicall ſtrictneſſe) how could he, nay how durſt he prevaricate or ſwerve from Chriſts rule? he knew it lawfull to cure a crazie body, and was it ſinne to conſolidate a crackt eſtate upon the Sabbath? it was juſtifiable to drag a beaſt out of the ditch, why not alſo land out of the oppreſſours claws on that day when it could not be done on another?

If Chriſt had appointed this day as the day of his Reſurrection, then the Eaſtern Churches which followed S. John tranſgreſſed this ordinance of Chriſt when they kept their Eaſter on another day: But they ſinned not in it. Ergò, &c. *Object.* 10 *Idem. ibid.*

Chriſt nor his Apoſtles (for ought we know) gave no commandment concerning Eaſter, neither is it neceſſary that the anniverſary and weekly memoriall of one and the ſame benefit ſhould alwayes jump together. Gods own precept, in almoſt the ſame caſe, we know was otherwiſe: The Jewiſh Sabbath and Paſſeover were both commemoratives of their redemption out of Egypt, yet one was fixed to the day of the week, the other to the full of the moon, ſo as they ſeldome met together. *Solut.*

Had it been a Divine Inſtitution, doubtleſſe thoſe Fathers and Synods which have ſpoken ſo much in praiſe of the Day, diſplaying the prerogatives thereof, would never have omitted this which is the greateſt of all: But none ever affirmed a Divine Inſtitution: Ergò, &c. *Object.* 11 *Idem.*

They do not indeed mention it *ſub terminis*, be-

cause it was not questioned in their dayes; but if they make it instituted by Christ (as some) or by his Apostles (as almost all) and if they tell us, * *Whatsoever the Apostles delivered by the dictate of the holy Ghost is as firm and indefeasable as what Christ himself,* then I hope by necessary consequence they make it of Divine Institution.

* Non minùs ratum est quod dictante Spiritu sancto Apostoli tradiderunt, quàm quod ipse Christus tradidit, *Cypr. de Abl. orcdum.*

Object. 12. *Id. ibid.*

That which the orthodox condemne for popery should not be consented to by us: But that the Lords day is a part of Gods worship, and more holy then other dayes (as from Divine authoritie) is condemned by Reformists in the Papists: Therefore we ought not to symbolize with them.

Solut.

No reformed Writers condemne this in the Papists, because they hold the Lords Day more holy then others, but onely such, and those very few, as think the Day to be of Ecclesiasticall not of Divine Institution. The orthodox Thesis is this, * *Festivall dayes cannot by humane constitution be made more holy then others*, as Amesius, to whom you appeal, could have informed you.

* Dies festi ab hominibus non possunt fieri aliis sanctiores, *Tom. 2. de diebus Fest. c. 10.*

Object. 13. *Id. ibid. Soc. l 5. c. 2. Aug. cont. Adam Manich. c. 16. Hieronym. in Gal. c. 4.*

Lastly, Socrates affirmeth that the Apostles never intended to establish laws concerning Holydayes; S. Augustine also maketh it will-worship or idolatry to observe any day as commanded of God. S. Hierome likewise saith, we have no dayes having any holinesse in them and necessitie from Divine institution. The book of Homilies affirmeth that Christian men of themselves without any Divine precepts did take upon them the observation of the Lords Day. All reformed Churches consent with us; and many Martyrs in the Marian dayes, as Tindall, Frith, Barnes: Lastly, Master Perkins speaketh

ſpeaketh doubtfully herein, yet he was one of the firſt that took up this tenet.

Soc. Solut.

Socrates muſt have a candid Reader, or be argued of overbold ſingularitie againſt all Antiquitie, who affirmed the contrary. Auguſtine ſaith that the Chriſtians in his time did not obſerve ſo much the feſtivals themſelves as what was ſignified by them; and therefore he ſaith that the Apoſtle did blame the Galatians in this, becauſe they did obſerve appointed times *ſervilely, not knowing the myſtery to which they tended*: he ſpeaketh nothing of their inſtitution, not one word. Hierome indeed, I grant, was inclining to your opinion, but his ſingle judgement is not equivalent to the many reaſons and authorities urged on the contrary. The book of Homilies affirmeth no ſuch things as you ſay: theſe words, *of themſelves without any Divine precept*, are yours not the Churches; not expreſly, not interpretatively, ſo not hers as ſhe is poſitive in the direct contrary. For there being two things wherein the Divine right of the Lords Day is founded, upon legall Inſtitution in the fourth Commandment, and Evangelicall by either Chriſt or his Apoſtles, for the firſt ſhe ſaith that *God expreſly in that precept commandeth the obſervation of the Sabbath which is our Sunday; and not onely commandeth it, but alſo by his own example doth ſtirre and provoke us to diligent keeping of the ſame.* For the ſecond, having a while after declared it to be Gods Will and Commandment to have a ſolemn time and ſtanding day in the week conſecrated to him, ſhe preſently addeth, *This example and Commandment of God the godly Chriſtian people*

Serviliter, non intelligentes ad quarum rerum ſignificationem pertinerent.

ple began to follow immediately after the aſcenſion of our Lord Chriſt, and began to chuſe them a ſtanding day in the week to come together in. Now where ſhe ſpeaketh of *Godly Chriſtian people*, ſhe doubtleſſe meaneth the Apoſtles (for who elſe durſt at that time take upon them to begin ſuch a cuſtome) and ſo as touching the Inſtitution of the day as a weekly day, ſhe reduceth it to the fourth precept, and as the firſt of the week, ſhe foundeth it upon Apoſtolick practice.

What ſome other reformed Churches think in this point of the Lords Day, may plauſibly enough againſt us be urged on your parts, I confeſſe, and it is your Druſian, your keeneſt objection; and yet we can oppoſe many things to turn the edge of it. For firſt, they are onely poſitive in ſetting down their own opinions, but the reaſons inducing them thereto they ſuppreſſe; and ſeeing they are not *αὐτόπιστοι*, we muſt not be governed by their bare Theſis. Secondly, thoſe confeſſions are not generall, but particular to ſome Churches. Thirdly, were they the Canons of a generall Councel, yet muſt they not predominate over Truth: [a] *Nationall and Provinciall councels ought to give place to the authoritie of Univerſall and Oecumenicall; and theſe have been oftentimes amended, when experience hath cleared ſome truth which before lay hid*, ſaith Auguſtine.

Laſtly, (though ſome will think it [b] *periculoſa præſumptio judicare de cæteris, ipſum ab omnibus judicandum*) to ſpeak the truth, yet to ſpeak it with all terms of venerable regard to thoſe famous Churches, I dare pronounce they are not right in this point, not ſo full reformed but they ſtand yet in need of further re-

[a] Ipſa concilia quæ per ſingulas Regiones vel Provincias fiunt, plenariorum Conciliorum autoritati, quæ fiunt ex univerſo orbe Chriſtiano, ſine ullis ambagibus cedere, ipſáq; plenaria, ſæpe priora poſterioribus, emendari, cùm aliquo experimento verum aperitur quod clauſum erat, & cognoſcitur quod latebat, *Auguſt. de Bapt. c. Don. l. 2. c. 3.*

[b] *Hieronym. Ep. ad Dam. Pap. in 4. Evang.*

for-

formation. Nor ought we to wonder at their miſtake herein: For firſt the precept of the Lords Day is not ſo legible in ſacred Scripture as the reſt which concern matters of faith, thereby to inſtruct us to put a difference betwixt fundamentalls and ceremonies; it is written in a finer character, in a ſmaller Print, and therefore might well eſcape the eyes of thoſe Churches at the firſt break of day of Reformation, when the light ſhone ſomewhat dimme. Secondly, the queſtion was never on foot in their times, and ſo the evidences demonſtrating Divine Right were never laid open to them; and having inquiries concerning ſacrifice of the Altar, Adoration, &c. more proper for thoſe times, to imploy them, they were not like to inform themſelves better upon accident.

'What I have ſaid concerning the Reformed Churches, may alſo be applyed to thoſe holy and bleſſed Martyrs you cite, and partly to maſter Perkins, who had he lived now would (I dare ſay) have been as poſitive and reſolute as any other. And whereas you make him the prime inventer of this tenet, though what I have urged out of the book of Homilies is your ſufficient confutation, yet will I produce one Teſtimony more, and that no leſſe then Royall, and as Reformation it ſelf ancient. *The Sabbath Day was uſed and ordained but for mans uſe, and therefore ought to give place to the neceſsity and behoof of the ſame whenſoever that ſhall occur; much rather any other holy day inſtituted by man.* What ſay you now, Sir? if Perkins was the firſt that took up this tenet, who I pray laid it down? and down it was laid for

Injunct. of H. 8. anno 1636. apud Fox Martyr.

certain, if he took it up; for up it was you see in Henry the eighths time.

Having thus waded through all the objections, and discovered their frame to consist of very loose and defeasable stuff, wherein truth is no ingredient, I step forward to other questions incident and pertinent to this discourse.

And first, it is to be examined (the Lords day being an Apostolicall Tradition) whether it be immutable, whether the Church hath power to alter the day, and substitute another in liew thereof.

I answer, Nay, the Church hath not such a power, the sphere of her activitie extendeth not so farre, she cannot null and rescind the act of God. If the Sunday be established (and established so I have proved it) *Jure divino*, it is without all dispute unchangeable; for Immutable is one ingredient into the definition of *Jus divinum*, as the Canonists compound it, who make it, *which is comprehended in the Law and Gospel, and remaineth perpetuall*[a]. True it is, I grant, that many positive divine Laws are changeable by the same authority which first imposed them, but thata divine Law can be abrogated, yea or displaced, by humane authority, that no sober man will yield to: And I hope (though many have of late set her on her tip-toes, and advanced her to a tickle point) the Churches power and authority reacheth not Divine. Besides, there is an especiall and peculiar reason of the inalterability of the Lords Day more then is usuall in other constitutions though Divine; for God hath a propriety therein. Six dayes in the week he hath bestowed upon us, but the seventh he reserved

[a] Quod in Lege & Evangelio continetur, atque immutabile semper permanet, *Lancelot. Inst. Juris Canon. lib. 1. Tit. 2.*

reſerved for himſelf, wherein he hath as good, nay better freehold eſtate, then any man in his poſſeſſions; and then the rule of the Law is, [b] *What is ours without our aſſent cannot be transferred to another.* So that the Church hath no power to make that a work-day, which God himſelf hath conſecrated to his holy worſhip. Nor mattereth it whether this deſignation were performed by Chriſt immediately, or by the mediation of his Spirit aſſiſting and infallibly directing the Apoſtles, and ſo it becometh an Apoſtolicall Tradition; for even this (though the loweſt degree of Divine appointment) doth conferre exemption enough upon this day, to ſecure it from any juriſdiction the Church can claim over it.

[b] Quod noſtrum eſt, ſine aſſenſu noſtro, ad alium tranſferri non poteſt, *Reg. Juris, lex* 11.

I will not diſſemble it, ſome learned men have I confeſſe aſcribed to the Church an authoritie over this day, ſo as ſhe may if it pleaſe her transferre it to another: But you muſt know withall, that not one of theſe do repute it as an Apoſtolicall Tradition, which is the hinge upon which the hole queſtion moveth; nor if they did, are we to give abſolute credit to their dictates. Men they were of excellent endowments, great both for their piety and learning, and amongſt them I honour none more then that famous Biſhop [c] of Geneva Mr Calvin; yet in ſome things (as this for one) I may ſay of him as Auguſtine of Cyprian, [d] *As there were many things which learned Calvin taught others, ſo were there ſome things which he might learn of others.* If you can, produce any one who hath affirmed it to be an Apoſtolicall inſtitution or tradition, and withall an alterable ordinance, and I will promiſe you to affoard you two at leaſt

[c] *P. Paræus, de vit. & ob. Patris.*

[d] Sicut multa erant quæ doctus Calvinus doceret, ſic erat & aliquid, quod Calvinus docibilis diſceret, *contr. Donat. l. 5. c. 26.*

leaſt for him who have reſolved the contrary.

Object. But here perhaps you will demand, *What? are all Apoſtolicall Traditions immutable? That reſtriction from eating bloud, or things offered to idoles? that of collections for the poore every Lords Day?* &c.

Solut. I anſwer, let it be firſt agreed what Apoſtolicall Traditions are, under which name many upſtart and recent cuſtomes intruded themſelves into the Church. [a] *Every Province accounteth the conſtitutions of its Forefathers Apoſtolick Traditions*, ſaith Hierome. Apoſtolicall Traditions then I ſay were of two ſorts, the one particular, the other generall. Particular were ſuch, as were framed by the Apoſtles either joyntly or ſeverally, but reſtrained to ſome eſpeciall circumſtance of time, place, perſons, or the like; and ſo having onely reference and regard to ſuch circumſtance, the removall of that circumſtance made the obſervation of the Law to ceaſe: Such are thoſe Traditions above named in the objection, ſuch are ſuppoſed to be the different rites of the Eaſt and Weſt, [b] one obſerving both the Sabbath and Lords Day, the other the Lords Day onely, and faſting on the Sabbath; one celebrating the Feſtivall of Eaſter on the fourteenth day of the Moon, the other upon the Sunday after.

[a] Unaquæq; Provincia præcepta Majorum leges Apoſtolicas arbitratur, *Hieron. Epiſt. ad Lucinum.*

[b] *Azor. Inſt. Moral. l. 8. c. 4.*

Generall were ſuch as neither regarding any circumſtance of time, place *&c.* nor any moveable occaſion were univerſally agreed upon to be received, and ſo preſcribed to the Chriſtian Church by all the Apoſtles: ſuch were the Creed, the books of the Canonicall Scripture, the obſervation of the Lords Day, Pædobaptiſme, *&c.* whereof that golden

den rule of S. Auguſtine [b] is a character. *What the Catholick and Univerſall Church holdeth, not decreed by Councels but ever obſerved, we may ſafely believe it proceeded from no leſſe then Apoſtolick authoritie.* Now theſe generall Traditions I averre to be immutable, and ſuch as muſt ever be obſerved in the Church, not onely becauſe they have or mention, or foundation in the Scripture (for ſo the particular have alſo, and they which have not are not by us owned for Traditions Apoſtolicall) but becauſe they were at firſt made without limitation and reſtriction; and herein I have the ſuffrage of Zanchy [c], Pareus [d], and other learned men.

[b] Quod univerſa tenet Eccleſia, nec conciliis inſtitutum, ſed ſemper retentum eſt, non niſi autoritate Apoſtolicâ traditum, rectiſſimè credimus, *Cont. Donat. de Bapt. l. 4. c. 23.*

[c] *De Tradition.*

[d] *Com. in 1. Cor. 11.*

As for particular Traditions, they being at firſt framed for ſpeciall occaſions, are now (thoſe occaſions being ceaſed) but as laws dormant, untill the emergency of the like occaſion awakeneth them again. Dormant I ſaid, not dead. Life, vigour, and force they have ſtill, and ſhould the ſame occaſion ariſe again, God would expect from the Church the ſame obſervation: For they being Apoſtolicall, and ſo evidences of the Divine will upon ſeverall occaſions, we muſt not think that one and the ſame cauſe can operate in the Immutable Eſſence a diverſe will, ſeeing in Philoſophy, *The ſame agent, whileſt he is the ſame, effecteth the ſame thing*: Dead therefore they cannot be, ſo long as there remaineth a poſſibilitie for the ſame occaſion to ſet them on work again; and ſo that School-rule may fit them well, [e] *They oblige alwayes, but not upon all occaſions.*

Idem, quà idem, ſemper facit idem.

[e] Obligant ſemper, ſed non ad ſemper, *Bonavent. Diet. ſalutis.*

Well, be the Lords Day Divine, be it Immutable, what then? are we obliged to obſerve it with

that ſevere and rigid vacation, which the Jewiſh Sabbath required?

[f] Qui in dominium alterius ſuccedit jure ejus uti debet, *Reg. Juris Lex* 138.

I anſwer, Yes, [f] *He which ſuccedeth into anothers juriſdiction, is inveſted in his predeceſſours right.* The ſame ſtrictneſſe of obſervation belongeth to the Lords Day, that anciently did to the Sabbath; I ſay by the fourth Commandment: for that Commandment hath not loſt under the Goſpel the leaſt ſcruple or atome of obligation, which it injoyed during the Law, but bindeth ſtill without abbreviation of time, or alleviation of reſtraint during that time. As for the duration of time, though I cannot diſcern ſuch diſtinct abbuttalls thereof in this Commandment as ſome ſeem to perſwade, yet am I of opinion that the word *Day* comprehendeth νυχθήμερον a hole naturall Day. And as touching reſtraint from negotiation and toil on that Day, the words are very direct, *Thou ſhalt do no manner of work.* What, not quench an houſe of fire? not water a beaſt? not provide neceſſary food? yes, works of neceſſitie, works of mercy, thou mayeſt do: the precept onely interdicteth ſervile work, ordinary work of our vocation (All Doctours whatſoever ſo underſtand it:) which being granted, the fourth precept for ought I ſee little exceedeth in rigour touching the Sabbath, the Canon and Statute Law of this land, concerning the meaneſt holy Day. Differ I do herein from my ſacred mother the Church of England, it cannot be denied; ſhe hath expreſſed her ſelf otherwiſe, viz. *That this Commandment of God doth not bind Chriſtian people, ſo ſtraitly to obſerve the utter ceremonies of the Sabbath Day, as touching*

Hom. of the Time and Place of Prayer, Hom. 1.

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ing the forbearing of work and labour in times of great neceſsitie. But ſeeing in the ſubſtance, viz. That we are not bound to obſerve the Lords Day with that extreme ſeveritie which once belonged to the Jewiſh Sabbath, we conſent, I hope a difference in the manner of expreſſion is at moſt but a peccadillo, but a veniall fault; our diſſent is onely this: That ſtrictneſſe which ſhe reduceth to the fourth Commandment, I rather lodge and ſettle in thoſe acceſſory and occaſionall laws, which are quite of another pariſh, and have nothing to do here.

If it be here objected, That this precept bindeth not to the obſervation of the Lords Day, and therefore no matter what it injoyneth.

I anſwer, it doth oblige to the obſervation of this day; for no other day can properly be called Gods Sabbath then this, becauſe no other day is weekly ſolemnized in the Church, and thereto deſtined by Divine appointment, which are the certain characters of the Sabbath of that Commandment.

Beſides, all Expoſitours interpret this precept of this day eſpecially, and ſome of none other; and above all, our Church it ſelf is ſo full as nothing can be deſired more appoſite to our purpoſe, then what ſhe hath delivered. *Like as it appeareth by this Commandment,* ſaith ſhe, *that no man in the ſix dayes ought to be ſlothfull and idle, but diligently labour in that eſtate wherein God hath ſet him; even ſo God hath given expreſſe charge to all men, that upon the Sabbath Day* (which is now our Sunday) *they ſhould ceaſe from all weekly and work-day labour, and give themſelves wholly to divine exerciſes of Gods true Religion and Service.* *Hom. of the Place and Time of Prayer.*

And a few lines after ſhe ſaith, *That to keep the Chriſtian Sabbath* (which is the Sunday) *is Gods expreſſe commandment*. Theſe are lowd and clear demonſtrations of what our Church then thought; wherein two things are remarkable: Firſt, that ſhe reduceth the obſervation of the Lords Day to the fourth Commandment: and ſecondly, that without any ſcruple ſhe very broadly calleth it our *Sabbath*, yea and *The Sabbath*. A word whereat much offence hath lately been taken, and all that uſe it are checkt by our great Schoolman; who (good man) in a tender care of us, adviſeth *that we follow the language of the holy Ghoſt, as alſo of the Primitive Church, that we vary not from other reformed Churches, that we gratifie not the Jews in their obſtinacy againſt Chriſt, that we offend not our weak brethren, and laſtly that we uſe that name which doth moſt edifie, viz. the* LORDS DAY. As concerning the ſtyle *Lords Day*, we quarrell not at it, we are no enemies of it, we uſe it for ought I know more frequently then Sabbath; yet were it truly ſenſed, and according to right ſenſe duly obſerved, it would contract not onely the title but nature of a Sabbath; for what is our Lords Day but the Evangelicall Sabbath? as the Legall Sabbath was the Jewiſh Lords Day. Be the Lords Day thus ſtated, call it then by that name ever if you pleaſe, it not at all offendeth us; but when it becometh from the Sabbath an ordinary holy day, or rather playday; from the *Lords Day*, the *Churches Day*, we have then juſt cauſe to rouſe the world by ſhrill expreſſions, and lowd manifeſtations, that it is both the Sabbath of the fourth Commandment, and alſo

See before, p. 109. *Injunct. of H. 8.*

Ironſide, p. 110.

alſo the Lords Day, that is, of his Inſtitution. But to perſue this not without wonder, behold the ſtrange condition of theſe men who inveigh ſo bitterly againſt the word *Sabbath*, which hath notwithſtanding warrant both from our book of Homilies, the Canons Eccleſiaſticall, and Edicts of our Princes, behold their perverſitie: The words *Altar*, *Prieſt*, *Sacrifice*, *Holy of Holies*, will down with them ſo eaſily, as now they begin to relliſh nothing elſe. It is rare, very rare, a great novelty to heare the courſe and homely terms of *Table*, *Miniſter*, *Lords Supper*, or *Chancel* in their mouths. Now I ſay, and aver, the word *Sabbath* hath not in it any ſemblance of danger to Gods Church, comparable to that of *Altar*, *Prieſt*, &c. For firſt the Lords Day is a *Sabbath*, & *The Sabbath* κυριακὴ, properly and directly; whereas theſe words *Altar*, *Prieſt*, &c. are uſed κατὰχρηστικῶς, but figuratively and ſymbolically. Beſides the word *Sabbath* giveth no offence, for if any incline to Judaiſme it is in the ſtrictneſſe, not now in the day. But the other words ſtumble many, eſpecially in theſe times wherein we have cauſe, and juſt cauſe, to fear they are meant and intended of things other then metaphoricall: And are not our fears juſt? when Tranſſubſtantiation beginneth not to be inſtilled in ſome ſubtile and Paracelſian ſpirit of School diſtinction, but according to the Galeniſts to be exhibited in the groſſe maſſe of corporeall preſence in a corporeall ſenſe; ſo as the moſt unprepared and unbelieving receiver eateth his part thereof as well as the faithfull. But admit this to be the tenet of ſome few extravagants; yet are not our fears juſt? when that

uncouth and apiſh bowing toward, if not to the Altar is not onely warranted and defended, but commended to our obſervation by the chief of our Church: which whoſoever ſhall dive into it, and ſearch antiquitie, will find it one of the Parents (Elevation or Oſtenſion being the other) which begot adoration of the Hoſt, which begot Impanation or Transſubſtantiation. Let not any think here that by *Antiquitie* I underſtand the very Primitive Church, with whom we challenge ſo near alliance in matters of Doctrine; for certain it is, that the firſt Church was utterly ignorant of this novel device: you ſhall indeed many times, very often find in the Fathers [a] that they bowed or worſhipped towards the Eaſt, and this they did onely at their entrance into the Church according to the Poet,

[a] *Juſt. M. q. ad Orth. 118. Tertul. Apol. c. 16 Orig. in Num. Hom. 5. Clem. Alex. ſtrom. 7. Athan q. 37. Baſil. de Sp. S. c. 27.*

Ut Templi tetigere gradus procumbit uterque
Pronus humi.

Ovid. Met. l. 1.

But of bowing (for what ſome urge of Nazianzen's Gorgonia was geniculation, not genuflection, as will appear to any that duly peruſeth the place) towards the Altar as you call it, or ducking as often as they approched unto, or departed from it, you ſhall not find mention any where till you arrive at Chryſoſtome's Liturgy, which requireth προσκυνήματα, adorations to be made, ἔμπροσθεν τῆς ἁγίας τραπέζης, *towards the holy Table*; and this we all know is a piece of yeſterday, the Authour whereof was in being not full ſix hundred years paſt, which we are alſo as certain was the very time about which the Incarnation of Bread or Transſubſtantiation began firſt to be whiſpered. I ſhould not have dwelt ſo long

long upon this, but that I find it preſſed as a neceſſary dutie, yea a dutie of neceſſity adequate to the obſervation of the Lords Day, a Tenet which deſerveth rather to be hiſt at then anſwered.

But to return from whence I have digreſſed: Let whatſoever is poſitive in the fourth Commandment ſtand for a cipher, is the Lords Day to be obſerved one jot the more remiſſe? doth not Apoſtolicall Inſtitution imply an equall Obligation both concerning the continuance of time and reſtraint from labour? what did they ordain? what inſtitute? was it not, That the firſt day of the week ſhould be conſecrated to God and ſpirituall negotiations? you cannot yield us leſſe. If then it was the firſt day, of what is it meant? of a naturall day from ſun to ſun, or of an artificiall from the ſun-riſe to his ſet? I anſwer, of the firſt, for theſe reaſons. If all the other dayes of the week contained both night and day, why ſhould not the Lords Day have as large a proportion of time as the reſt? do not all the dayes in the week hold by Gavelkind? and if it contained onely daylight, then there was a night to ſpare, whereof I would gladly know what ſhould become: Should the Saturday have it all? If ſo, then this would by ſeſquialter proportion exceed all the reſt: ſhould it paſſe by way of dividend amongſt the other ſix, then there would be two houres in every day more then the ſuns revolution maketh. Moreover, when God requireth any thing dedicated to him, his conſtant caveat and proviſo is that it be ὁλόκληρος, *not defective* and without blemiſh, not lame, or imperfect. Now that which wanteth one minute Deut. 15.21.

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of its full time cannot properly be called *a day*: regularly I ſay, and *de jure*, of right, it cannot, where the day is ſepoſed by divine deſignation. And this is the more evident by obſerving what God required under the law, it being no leſſe then a full and complete naturall day from eve to eve; which was, not (as a learned Doctour conceiveth, and I think aright) to ſet out the beginning and end, the boundaries of a naturall day, but to declare his own claim of a naturall day to be dedicated to him which ſhould begin at evening. If then the day muſt be underſtood of a naturall day of 24 houres, it will then neceſſarily follow that vacation from labour during that time muſt be concomitant with it: For vacation from worldly affairs, which may impeach the worſhip of God, is ſo inſeparable from times conſecrated to that worſhip, as it is by Brerewood rightly accounted part of the moralitie and ſubſtance of the fourth Commandment, and ſo in the Chriſtian Church perpetually to be obſerved.

Neque ideo juſſiſſe ut à veſpera ad veſperam Sabbata ſua celebrarent, ut diei initium & finem deſignaret, ſed ut integrum diem naturalem ſibi vendicaret, *Dr Garnons Determ. M. S. de Die Dom. Cant. Junii ultimo, 1632.* *pag. 62.*

Obiect. If any ſhall now obiect that this vacation is onely neceſſary and required during the time of publick aſſembling in the Church, and that no more is exacted of us then that we attend ſuch aſſemblies.

Solut. I anſwer, that God will admit no ſharer in any thing conſecrated to him; and though the cardinall and chief end of the Sabbath is, that God be publickly honoured, yet doth he not leave the remainder thereof ſo at our diſpoſe, that we may diſpend it either in carnall pleaſures, or terrene negotiations

Thoſe

Thoſe oratories which, from their dedication to the Lord, are in Engliſh denominated *Churches*, do from their deſtination to publick and ſolemn addreſſe contract the name and repute of *ſacred:* and though they be ſuperlatively and above all venerable while employed to their deſtinate end, yet alwayes, even at times of *Cultuſtitium* (as I may ſo ſay) or vacation from publick worſhip there remaineth in them an indeleble impreſſion of awfull regard, which ought to preſerve them from all profanation inviolable. Miſtake me not, I place no inherent ſanctitie, I immure not God in them, I approve not of their decoring, even to effeminate curioſitie, nor allow them an honour as ſome of late (too cloſe followers of Nazianzene[a]) even to ridiculouſneſſe ſuperſtitious; yet this I hold, Gods houſes they are, places where his honour dwelleth, for which cauſe ſuch a relative veneration is due to them as alwayes dignifieth and ennobleth them above any other houſe whatſoever, and ſecureth them from common uſe: and in this men both learned and moderate have led me the way, as Zanchy[b], Hoſpinian[c], &c. Now * *Places and Times conſecrated to Gods name are to be ſanctified with equall religion*; and ſo the Rituall of the old Teſtament coupleth them together, *Ye ſhall keep my Sabbaths and reverence my Sanctuaries:* And then I ſay, that the Lords houſe may as well be impropriated to a warehouſe, as his day to a work-day, when the congregation is diſmiſſed. And this priviledge it as well deriveth from Evangelicall, as Legall inſtitution: Therefore Leo[d], when he made that edict of generall

[a] *De funere Patrũ.*

[b] *In Decalog.*
[c] *De orig. Templ.*
* Eãdem religione ſanctificanda ſunt Domino loca & tempora ejus nomini dicata, *Bucer. Cenſ. Angl. ord. p.* 460. *Levit.* 26. 2.
[d] *Novell. Leon. c.* 54.

rall restraint on the Lords day, pleadeth conformitie with the evangelicall constitution, *We ordain as it seemed good to the holy Spirit & to them whom he instructed.*

Statuimus quod Spiritui sancto ab ipsóque institutis placuit, &c.

But it will be here opposed, that neither the Apostles themselves, nor the Primitive Church, observed this day with any such strictnesse untill Constantine's decree; and therefore it is like they enjoyned it not.

I answer, as touching the practice of the Apostles, there is, I confesse, nothing either the one way or other clearly evident, nor much of that of the Primitive Church during the time limited: Onely Justin Martyr [c] (if I be not mistaken) hath something reflecting that way; for in his description of the custome of publick assembling in those times upon the Lords day, after he hath insisted awhile upon the duties performed in the Church, he setteth down what the Christians did *postea*, after their dismission, as their visiting & relieving the poore, their consorting together, and their repeating to one another what they had learned that day in the Church. Of the remainder of time, the solemn assembly being ended, I understand this *postea* probably enough, yet will not warrant it with over much pertinacitie; if any other construction can vouch better reason in its defence, let that obtain. But though we should find no evidence of the Primitive practice of cessation from labour on this day, yet will it not follow that they did not forbare it if possibly they could: for we meet with exhortation to it by Origen, [f] *On the Christian Sabbath day we ought not to do any worldly businesse; if therefore thou dost surcease from all secular*

[c] *Apol.* 2.

[f] Die Sabbati Christiani nihil ex omnibus mundi actibus oportet operari; si ergò desinas ab omnibus secularibus operibus, & nihil mundanum geras, sed spiritualibus operibus vaces, hæc est observatio Sabbati Christiani, *Hom.* 23. *in Num.*

secular affairs, and dost nothing but employ thy self in spirituall negotiations, this is the right observation of the Christian Sabbath. Is it now likely that the doctrine of so eminent a Teacher as Origen should perswade none to conformitie with what he here delivered? But suppose the worst, and that you were able to afford us an example or two of labour on this day, must it therefore follow that there was no decree of restraint made by the Apostles, and that we are at libertie to plow and cart on this day, notwithstanding any divine Law to the contrary? Nothing lesse: for as his late Majestie § judiciously said, *It is not sound reasoning from things done before a Church be settled and grounded, unto those which are to be performed in a Church establisht and flourishing.* There might be, and was, weighty cause to dispence with so strict a vacancie from worldly businesse, as the state of the Church then stood. Heavy were their pressures, many thousands were the slaves of miscreant masters, who in likelihood would not forbear their servants work an hole day in a week, but exact it from them under the penaltie of many stripes; so that should any of that servile condition have refused his masters work on that day, nothing could he expect but severe if not inhumane usage: and should the Christian Church have engaged herself in the vindication and justification of such contempt, it had been the high-way to have made both her Religion and self (even to eradication) odious, as the incendiaries of disobedience and maintainers of Anarchie. And therefore very discreetly the fathers of the Laodicean Councel, wary of giving offence,

§ *Conference at Hampton Court, p. 16.*

yet willing to shew how they stood affected, decreed in the twentie ninth canon of that Councel, *that Christians should rest from labour on the Lords day,* εἰ γε δύναιντο, *if they could, that is, if their Pagane masters would not constrain them to work*; and so it is by Brerewood understood.

But here it will be excepted, If the Law of God commanded their rest and cessation upon the Lords Day, the law of man enjoyning the contrary was not to be weighed: for in such cases, [h] *No man is subject to a law of an inferiour repugnant to another of a superiour.* or *It is better to obey God then man,* Acts c. 5. v. 29.

[h] Nullus subjicitur legi inferioris contra superiorem, *Aquin. 1.2ᵉ q 96. 5. ad 3.*

I answer, Better it is indeed to obey God then man, when they command things repugnant; but it must be with this proviso, that the Law of God be fundamentall and paramount, from which there is no appeal to an higher: For if it be a positive or ceremoniall law, a law of lesser caract, then Aquinas his rule must be retorted with the losse but of one letter, *No man is obliged by an inferiour law against a superiour.* All positive laws whatsoever are subordinate, and when they stand in competition with moralls and fundamentalls they must strike sail. Becaus the point is tickle, and may perhaps give offence to weaker apprehensions, I will illustrate it with two examples taken out of Holy writ, where God dispenced with ceremoniall laws for a while, that the morall might be preserved inviolate. The ceremoniall law of God enjoyned the Israelites to offer such and such sacrifices, at such and such times, in such and such places; directly crosse to which,

Nullus subjicitur legi inferiori contra superiorem.

Pharaoh

Pharaoh their King impoſed upon them ſuch a task, as would not afford them any leiſure to perform thoſe ſacred duties: Now the fundamentall law of God enjoyned them (as it doth all men) to obey their ſuperiours in all things either ſimply good, or not ſimply evil; and betwixt this fundamentall and the other ceremoniall laws ſtood the conteſt. But what was the iſſue? Did God with the Iſraelites in this caſe (as Popes in their fury, by a *Nos Sanctorum*, with the ſubjects of an heretick Prince) abſolve them from their obedience? The Iſraelites were more and mightier then their adverſaries; did he inſtigate and ſpurre them on to rebell, or by aſſaſſination to make away their King? No, he ſent to Pharaoh and commanded him to let his people go; he knew the fault and impediment to be in him alone, the Iſraelites were blameleſſe: and as Auguſtine ſaith in a ſimilarie caſe, [i] *The obliquitie of the command made the King blame-worthy, the ordinance of obeying made the ſubject innocent.* Nay, to purſue this example a little further: when Pharaoh condeſcended to let the people go to ſacrifice, provided they went not farre, Moſes refuſed the leave upon ſuch conditions as were like to bring them in peril of their lives. *It is not meet ſo to do: ſhall we ſacrifice the abomination of the Ægyptians before their eyes, and will they not ſtone us?* Exod. 8. 26. A true confirmation of Gods impreſſe, *I will have mercie and not ſacrifice*, Hoſ. 6. 6. Both he will have, where both may be had; but if he muſt part with one, mercie he will have, let the other go. Upon this text a learned Commentatour thus,

Gratian Dec. p. 2. q. 7. cauſa 15. Exod. 1.

[i] Reum Regem fecit iniquitas imperandi, innocentem ſubditum ordo ſerviendi, *Cont. F. Man. l. 22. c. 75.*

Paraus in loc.

thus, [k] *God preferreth the moralls of the ſecond Table before ceremonialls of the firſt.* And the ſame is the opinion of divers others*.

[k] Deus cæremonialia primæ Tabulæ moralibus ſecundæ tabulæ poſtponit. * *Zanch. in loc. Jun. Parall. l. 1. c. 22.*

The ſecond diſpenſation was in the wilderneſſe, and that from obſervation of a ſacramentall law: for we reade Joſhua 5. 5. that circumciſion was omitted all that time, and the Iſraelites abode there 40 years. The moſt probable cauſe of this omiſſion was, becauſe they were every minute to watch the motion of the convoy-cloud, and to march with it; but circumciſion would either retard their expedition, or hazard the lives of the infants: therefore God in mercie had rather reſpect to the ſafety of thoſe innocents, then to his ordinance of circumciſion.

I could alſo inſtance in Gods diſpenſation during the perſecution under Manaſſes and other idolatrous Kings, as alſo under the Captivitie of Babylon; in all which ſeverall times, doubtleſſe, there was a fail in many ceremoniall duties otherwiſe obſervable. The truth is, all ceremoniall laws have reſpect to the latitude of Jury, and the land of Canaan, as well in a morall as a literall ſenſe; viz. they are framed onely for the Church, whileſt ſhe enjoyeth a viſible and open profeſſion of her religion, whileſt her peace remaineth indiſturbed: for when the fury of perſecution hunteth her like a partridge on the mountains, when times of tribulation and calamitie ſeiſe upon her, God then accepteth what ſervice ſhe can with her own ſafety afford him; he ſtandeth not upon ſhadows, the ſubſtance is that he onely then looketh after. Ceremonies are but the outward

ward dreſſe of religion, onely made to decore her in publick profeſſion, and therefore not abſolutely of the eſſence of a Church; and ſo but reſpectively neceſſary: The very Sacraments themſelves are but ſo, as the glory of our Church [l] hath rightly obſerved upon that fail of circumciſion in the wilderneſſe; yet Sacraments (I take it) are the higheſt ſtair and degree of ceremonies.

[l] *Perkins, caſe conſc. l.2.c.8. q.1.*

Now theſe premiſes conſidered, nothing diſcern I to the contrary, but a conſtitution of the Apoſtles concerning labour to be omitted on this day there might be, though not to take a full effect untill the Church ſhould attain her land of Canaan, a ſettled and flouriſhing peace. And the event ſeemeth to prove the ordinance: for no ſooner did Conſtantine (a ſecond Joſhuah or Joſiah) ſit ſure in his throne, then Gods externall worſhip began to be magnificently ſolemnized, and (as an eſpeciall badge thereof) his day ſuperlatively honoured both by Imperiall edict and example; and that with ſtrict vacation from all worldly avocations: *ab omni opere*, from all work, ſo his Hiſtriographer [m] reporteth. Elſewhere (I grant) there occurreth a conſtitution of this Religious Emperour tolerating labour on this day, but it was in countrey villages onely, and that too but in caſe of neceſſitie, [n] *leſt pretermitting the opportunitie offered by the divine providence it might not occurre again.* This diſpenſation is much urged by the Anti-ſabbatarians, but it hath no great force with us. For firſt, it may be well controverted, whether Conſtantine ever made any ſuch indulgence or no; becauſe if he had, is it credible it

[m] *Euſebius, de vita Conſt. l.4.c.18.*

[n] Nè occaſione momenti pereat commoditas cœleſti proviſione conceſſa. *Cod.l.3.Tit. 12.l.3.*

it could have escaped Eusebius, who was not onely contemporary but in a manner companion with this Emperour; who took speciall notice of all his actions, having in designe the compiling of the Historie of his life, and who over lived him; yet this Bishop hath not one word of it. But be it Constantine's; sure we are it was after rescinded by Leo with a *We ordain that all men cease from labour on the Lords day, that neither husbandmen nor any other take in handwork unlawfull on that day.* And before Leo, divers of the Fathers in their popular tracts or sermons pressed this vacation upon the people: *On the festivall day all handy-work is prohibited to the end that men may more intirely exercise themselves in sacred matters.* So Cyril[o]. Chrysostome [p] calleth it νόμον ἀκίνητον, *an immoveable law,* μίαν τῆς ἑβδομάδος ἡμέραν ταύτην ὅλην ἀνατεθῆναι, *that this first day of the week be holly set apart for sacred exercises.* But there are also fathers, you will say, that seem to incline to the contrary. First Hierome: he relateth of a religious woman, governesse of the Nunnes at Bethlehem, how she every Lords day resorted to the Church, and after service she and her company fell to their ordinary work of making garments for themselves or others. To this I answer, consider Paula as a subject, and then tell me how can you acquit her of the breach (I will not say of the fourth but) of the fifth precept, if Bethlehem was within the latitude of Constantine's decree; and certainly it was: for that reached *Omnes Romano Imperio parentes*, all men subject to the Romane Empire. And if this Lady was not within the verge of the dispensation, for that was for husbandmen

Statuimus ut omnes a labore vacent, neque agricolæ neq; quisquam in eo (die Dominico scil.) illicitum opus aggrediantur.

[o] Prohibetur die festo opus quod manu exercetur, ut integriùs rebus divinis exercere vos possitis, *In Joan. l. 8. c. 1.*

[p] *Hom. 5. in Matth.*

men onely, was not then this her act a diſobedience to her Princes law, and therefore her example no rule of thoſe times, it being it ſelf irregular. Beſides, S. Hierome telleth us of religious perſons of the other ſex, Monks, that they did *orationi tantùm, & lectionibus vacare*, buſie themſelves in prayer and reading on the Lords day. Now conſider Paula and her Nunnes as women, and compare their practice with that of theſe Monks, and then if the maſculine practice be not more worthy then the feminine, let Grammar ſcholars judge.

Out of Gregory they tell us, that he giveth it as one cognizance of Antichriſt, q *That he ſhall enjoyn the Lords Day and the Sabbath to be obſerved with abſtinence from all work.* To which I anſwer, There are two things which Gregorie here reproveth in the obſervation of the Dominicall Day: firſt a Jewiſh not a moderate and ſober reſtraint; and this is certain, for in the very ſame epiſtle he ſaith, r *On the Lords day we muſt ceaſe from labour, and by all means attend our prayers*; ſecondly, the celebrating it together with the Sabbath, for it is *Diem Dominicum & Sabbatum*, the Lords Day and Sabbath both, which was the errour of the Ebionites. And therefore Gregorie, for ought I ſee, ſtandeth their friend no more then Hierome. This Gregory was a man of the ſixth Centurie, an age wherein themſelves acknowledge this reſtraint took deep root, and ſo it continued ſucceſſively downward, even to the times of Reformation; nor did the firſt Reformers, thoſe of our Church eſpecially, exerciſe themſelves in varying any thing at all in this point from the received

q L. 11. ep. 3. Diem Dominicum & Sabbatum ab omni opere faciet cuſtodiri.

r Dominico die à labore ceſſandum eſt, & omni modo orationibus vacandum.

ceived practice, as may appear both in the ſtatute and canon laws both of this and other countreys.

But hitherto I have onely inſiſted upon reſtraint from labour and ſervile work, there is yet another queſtion concerning reſtraint, not from work, but play, and from recreations, *viz.* Whether recreations (ſuch as are at other times lawfull) are tolerable and lawfull on the Lords day.

To this I anſwer in ſhort, All recreations at other times lawfull are interdicted on this day, but ſuch whereby the mind is better diſpoſed towards the ſanctification of the day, or ſuch as are no impediments to that ſanctification. For the day is appointed to be ſanctified, that is to be an holy, not a playday: and it is a rule in the decalogue and all other divine laws, that where any thing is commanded to be done, all things ſubſervient to the performance of it are conſequently enjoyned, as alſo all lets and hinderances prohibited. Beſides, Gods houſe hath been ever thought profaned and polluted by ſports and meetings of good fellowſhip, why alſo not his day? Nor is it enough that theſe recreations be not an hindrance to publick exerciſes in the Church, but they muſt not diſturb even private duties at home, as meditation, prayer, holy conference, &c. For God commandeth not the ſanctification of ſome few houres, but of a day, that is an hole day, allowing ſufficient time for repoſe and repaſt to the body. And ſo our Church [a] interpreteth the command: *Gods obedient people*, ſaith ſhe, *ſhould uſe the Sunday holily, and reſt from their common and dayly*

Synod. Antiſiodor. Can. 3.

[a] *Hom. ubi ſupra.*

dayly buſineſſe, and give themſelves wholly to heavenly exerciſes. And conſonant to her, her ſiſter the Church [b] of Ireland, *The Lords Day is wholly to be dedicated to the ſervice of God.* If holly to Gods ſervice, where have recreations a room? Theſe articles are it ſeemeth called in; for what reaſon I not diſpute: ſure I am the nulling of them was very acceptable to the diſciples and followers of Arminius (*Men too bold and frequent in theſe Dominions*[c]) whoſe accurſed tenets were there damned.

[b] *Art. 56.*

[c] *K. J. cont. Vorſt. p. 18.*

As an appendix to this diſcourſe of recreations, if now my opinion be demanded concerning his Majeſties book, I ſhall ſay of that onely this, His Princely intentions were therein (I doubt not) pious enough; not ſo, I fear, theirs who firſt ſuggeſted the convenience and fitneſſe of that liberty unto him. But in regard the foundation thereof ſeemeth eſpecially to be the preſerving in obſervation *Encænia* or Church dedications, of them I ſhall ſay ſomewhat, perhaps not known to all. Of their firſt Inſtitution (innocent enough) I will not ſpeak nor trouble my ſelf and you in ſhewing by what gradations they ceaſed to be what they ought, and became what they ought not; of their corrupt and degenerate eſtate I purpoſe onely to give you ſome ſmall hint, collected from what I have read, and partly from what I have ſeen.

Firſt therefore you muſt underſtand, there were in the late times of ſuperſtition and blindneſſe in our Church (in our Church I ſay, for in other Countreys I confeſſe they were united) two feaſts, *Manechmi*, very near reſembling one the other; one called

led *the Feaſt of Dedication*, the other, *the Feaſt of the Patrone* or *Church Holiday*: the impious and profane fooleries were almoſt the ſame and common to both, onely the Feaſt of the Patrone had this peculiar to it, The idol or image of the Patrone richly deckt and dreſt was ſet forth upon a table near the Church doore, to the view of the People,

Naogeorgus, de Dedicat.

——*quod quia mutum eſt,*
Aut nondum populi linguam oráque barbara novit,
Aſsidet interpres quidam; clamánſq; rogánſque
Intrantes, atque ingredientes munera præſtent
Patrono, & nummis redimant indulta Paparum,

——which becauſe 't is dumb
And kennes not yet the Peoples Idiome
Its ſpokeſman 's by, who begs of all that come
Toll for his Patrone, and ſits there to ſell
Pardons for ſins, but men muſt pay him well.

But the firſt ſpark of light which ſhone in the beginning of Reformation ſoon quitted the world of this groſſe abuſe: King Henry the eighth, *anno* 1536 amongſt other things, enjoyning that this Feaſt of the Patrone of every Church, commonly called *the Church Holiday*, ſhould be no more obſerved within the Realm. The Feaſts of Dedication indeed continued ſtill, yet much eclipſed in their former wicked and abominable ſolemnity; for whereas before the cuſtome was for divers vicine Pariſhes to aſſemble themſelves together there where the Feaſt of Dedication was to be held, to feaſt and riot in the very Churches, to erect ſtalls for pedlars in the Churchyard, to ſpend the hole day in ſwiniſh ſwill, laſcivious wantonneſſe, in cudgellplay-matches, and

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in the true ſervice of Satan; and becauſe every Parochiall Church had its proper Sunday whereon the Feaſt was kept, and it was rare by reaſon thereof to have a Lords Day obſerved (eſpecially in ſummer time, wherein theſe Feaſts are moſt frequent) with any tolerable devotion and exerciſe of Piety, it was therefore by the ſame Prince ſtrictly injoyned, *That the Feaſts of Dedication of Churches ſhould in all places of the Realm be celebrated upon the firſt Sunday in October for ever, and upon none other day.* The ſcope of this King was doubtleſſe to reſtrain the diſordered licentiouſneſſe of the people on this day, being occaſioned by their joynt reſort to other Pariſhes where theſe Feaſts were obſerved; and in this I cannot but commend that Declaration of his ſacred Majeſty, which reſtrained and prohibited that diſorder ſo far as in it lay. Had there been due inquiry made into the violation of his Majeſties will in this, and puniſhment inflicted upon the offendours, great I dare ſay had been the good it would have produced: but through generall impunity, and the perverſe corruption of humane nature, chuſing in every thing that which ſerveth its own (though never ſo inordinate) ends, and neglecting the reſt, his Majeſties godly purpoſe was(I know)much abuſed, and Gods ſacred Day not leſſe diſhonoured. And for proof thereof, I will give you a Relation of mine own autopſie, of what theſe eyes ſaw. It was ſome few years ſince my fortune to viſit a kinſman (ſeated in a countrey where theſe Feaſts are frequent) upon a ſaturday, and though I purpoſed to depart that day, yet he importuned and prevailed with me to repoſe

Anno præd.

my ſelf with him the enſuing Lords Day. I did ſo, and as dutie required, in the morning I accompanied him to Church: A full aſſembly there was; ſervice being read, the preacher, a man of no mean note or degree, maketh a ſermon, *leſt ſuch profanation ſhould want its due ceremony*, upon this Text, *There is nothing better for a man then that he ſhould eat and drink, and that he ſhould make his ſoul to enjoy good in his labour:* he inſiſted his hole time upon the lawfulneſſe of Feaſting, and of Chriſtian liberty in the uſe of the creatures; and to give him his due, nothing did he deliver amiſſe: ſomething I grant he might, nay ought to have added, as in ſetting down the properties of a Chriſtian Feaſt, and in opening to the people his Majeſties will and pleaſure concerning theſe Feaſts, which certainly gave them not ſo free a ſcope as they took. Well, the ſermon ended and congregation diſmiſſed, in our return home I inquired of my kinſman the occaſion of that Text; he told me it was the Feaſt of dedication of their Church. Home we went, took a moderate repaſt, and ſcarce had we dined before the bells ſummoned us to Church, whither with all convenient ſpeed we haſted; and being come, behold the congregation, which in the morning amounted to about nine or ten ſcore, could not (except the family we brought with us) make up now ſo many ſingle perſons: as the congregation was thinne, ſo was the ſervice ſuitable, being poſted over in great haſte. After this ſervice, I was much requeſted by my kinſman to accompany him to the place of rendez-vous where the Feaſt was kept; many denials had I given him, as fearing to be a ſpecta-

Ne tantum nefas non ritè fieret, Eccleſ. 2. 24.

ſpectatour of Gods diſhonour, and did partly expreſſe as much, but he aſſured me I ſhould find nothing but honeſt and innocent diſport: at length, I confeſſe not without much inward conflict, I yielded to him (and the rather out of a deſire to inform my ſelf of the manner of thoſe Feaſts, whereof I had heard much talk) So I accompanied him to the green which was the ſcene of their paſtime, where loe we beheld a multitude of people, the muſter whereof could not be leſſe then a thouſand. The main pretence of that aſſembly was to give teſtimony of their manhood by wreſtling, cudgel-play, *&c.* (there being to that end a confederacy, league and ſiding of the neighbour towns, ſo many againſt ſo many) which exerciſes imployed the body, and greater part of that multitude: but they who liſted not to be either ſpectacles or ſpectatours wanted not wherewith to entertain themſelves, there being an alehouſe by. The diſorders of that meeting by drunkenneſſe, ſwearing, malicious reviling one the other, which may eaſily be conceived, I purpoſe not to relate; that which I offer to conſideration is, whether there was not by this aſſembly a great affront to his Majeſties royall Declaration, which prohibited all concourſe of people out of their own pariſh, yea or in their own pariſh untill Evening Prayer were ended, when as I dare ſay there were near a thouſand of this meeting, which were not of the pariſh wherein it was held, and of thoſe not fourtie (I verily believe) had been preſent at Evening ſervice; for how could they in regard ſome of them came foure or five, moſt two or three, and all at leaſt a mile off?

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which abuſe of our Princes pleaſure is I think condignly meritorious of ſevere puniſhment, the execution whereof I leave to thoſe whom it concerneth.

Having thus ſtated the Dominicall Day, having proved it to be a Day divinely inſtituted, a Day immutable, a Day holly to be appropriated to ſacred duties, I have finiſhed my laſt part, and in that (my imperfect way) perfected what I firſt intended. Which done, my earneſt ſute is that my Chriſtian peruſers would fervently pray that this work undertaken for the honour of my Lord and bleſſed Saviours Day may through his merits *So much* (to ſpeak with devout Salvian) *avail the Authour with God, as he ſeriouſly deſires it may profit all men. To which only wiſe God our Saviour be glory and majeſtie, dominion and power, now and for ever*, Amen.

Tantum apud Deum ſcriptori ſuo proſit, quantum eum prodeſſe ipſe omnibus cupit, *Epiſt. Salonio Epiſcopo. Jud. ult.*

FINIS.

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A COPY OF A LETTER CONCERNING THE TRAITEROVS CONSPIRACY OF THE REBELLIOVS PAPISTS in IRELAND:

written by mr Alexander

Geo: Thomason

Being a true Relation, written by a Gentleman of good worth, who hath suffered by them much dammage and losse in his estate, and hardly escaped with his life.

LONDON,
Printed in the Yeare,
1641.

LONDON,
Printed in the Yeare,
1641.

The Copy of A Letter ſent from Ireland.

Sir,

I am glad to heare of your health by your Letter of the ſecond of this moneth. And for the Conſpiracy in Ireland it is ſo certaine, that I can aſſure it unto you by my owne experience of the evills, for on Sunday was a ſennight laſt, when it was to have beene executed generally throughout the whole kingdome, I was then at my Country houſe ſome 26 miles from Dublin, and ſome murmerings there was of an inſurrection, but privately whiſpered, But at a place called Kells a Market Towne within a mile of my houſe, a mighty Concourſe of Papiſts were at Maſſe, which was ſaid that day, for the good ſucceſſe of the Plot, and a pardon to all that ſhould goe boldly on in the Adventure. I was at Church that day in the Towne, (and I praiſe GOD) ſerved him without any ſuch

ſuch feare: but yet recollecting ſome things from all theſe matters of ſuſpition, I ſet a watch in my Towne, and went to bed, and at midnight there was an allarum given, as if the Rebels had beene come to Kells, but it was my owne neighbours of Kells, that were the Rebels indeed. But that intimation needed not make me goe, for my wife and I in that extremity (having eight good geldings in the ſtable) ſhaked on our cloathes, and ſo many ſervants as we had horſes for within the doores, tooke our flight for our lives, and got 10, or 12 miles by breake of the day, when all the Townſmen of Kells came to my houſe, and thence drove away ſome 13 hundred faire Engliſh ſheepe, two hundred Milch Cowes young and old, ſome worth five pounds, and moſt worth foure pounds a peece, ſome twenty or two and twenty horſes, Mares and Colts, that were abroad young and old, twenty Swine, and as much houſhold-ſtuffe, plate and Iewels, Linnen and ſuch like goods, as was not ſo little worth within doores as Six hundred pounds. And thus in two houres ſpace I was made

two

two thouſand pound the worſt in my eſtate. But the ſafety of my wife, and childrens lives, and of my owne, who was eſpecially deſigned to have my throat cut as a leading man, hath ſo ſweetned my croſſe as (I thanke my God) I ſuffer it with much patience and cheerfullneſſe, and ſo doth my wife alſo, and God be praiſed we are all now gotten ſafely to Cheſter, where I beleeve all the Ladies and Gentle-women of Dublin and neare thereabouts are come, that the Towne is full. I meane to place my wife, and children here, till we heare how things will goe, and I purpoſe God willing to be at London with you ere it be long, in the meane time if the party be come, pray tell him I muſt not faile of my monies for my owne ſupply, for I proteſt we eſcaped with the cloathes on our backs and of 500 pound rents now due at all Saints; I feare me, the Kingdome now ſtands in ſuch a condition, as not a penny will be gotten of it. For the plot it was this, that in one day the Caſtle of Dublin and all the Kings forts in Ireland ſhould have beene taken, and all the Proteſtants throats cutt throughout all that Kingdome.

The Intelligence I received since I came away is this written. viz. The newes certaine is that there hath beene a designe for the blowing up of Christ-Church in Dublin, but by the mercie of God defeated, and certaine barrels of Gunpouder found under the Church. Divers Rogues have endeavoured to fire the Suburbs, but are taken and two Gibbets set up for their sudden execution. Lieutenant Britteridge though outwardly a Protestant hath Combined with the Papists in both designes and is suddenly to be hang'd, I am surprised by the Poast who is going or I had written more.

Chester the sixt of November,

1641.

THE ACTS

MADE IN

THE SESSION

OF THE SECOND

PARLIAMENT

OF OUR MOST HIGH AND DREAD SOVERAIGNE

CHARLES,

By the grace of God King of Scotland, England, France and Ireland, Defender of the Faith, &c.

Holden at Edinburgh the eleventh day of June 1640. years, by the Estates of Parliament conveened by his Majesties speciall authoritie.

EDINBURGH,
Printed by ROBERT YOUNG, Printer to the Kings most excellent MAIESTIE.
Anno 1641.

Cum Privilegio Regiæ Majestatis.

A TABLE OF THE Printed Acts done in the Seſsion of Parliament of our Soveraigne Lord King CHARLES, &c.

Holden at *Edinburgh* upon the eleventh of *June*, 1640. And in what Leaſe and Page the ſame is to be found.

1 ACT anent the chooſing of Robert *Lord* Burghly, *to be Preſident in this Court and Seſsion of Parliament, in reſpect of the abſence of the Kings Commiſsioner.* page 1.

2 *Act anent the conſtitution of the Parliament, and all ſubſequent Parliaments.* 2.

3 *Act anent the chooſing of Committees out of every Eſtate.* 3.

4 *Act anent the ratification of the Acts of the Aſſembly.* 5.

5 *Act anent the ratification of the Covenant, and of the Aſſemblies, Supplication, Act of Councell, and Act of Aſſembly concerning the Covenant.* 8.

6 *Act Reſciſſorie.* 22.

7 *Act for planting of Kirks unprovided with Miniſters through the Patrons default.* 25.

8 *Act anent admiſsion of Miniſters to Kirks which belonged to Biſhopricks.* ibid.

9 *Act diſcharging the going of Salt-pans & Mylnes on the Sunday.* 27

10 *Act diſcharging Salmond-fiſhing on Sunday.* 28.

11 *Act againſt Papiſts.* ib.

12 *Act diſcharging the Zule vacance, & appointing the Seſsion to ſit downe the firſt of* November, *and riſe the laſt of* February; *and thereafter to ſit downe the firſt of* June, *and riſe the laſt of* July *yearly.* 30.

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15 *Act for directing Letters of horning and caption by the Lords of Session against excommunicat Prelates, and all other excommunicat persons.* ib.

16 *Act anent the large Declaration or* Manifesto. 34.

17 *Act statutarie appointing Parliaments to be holden once every three yeare.* 35.

18 *Act anent the keepers of the Castles of* Edinburgh, Striviling, *and* Dumbartane. 36.

19 *Act anent the Production of the Registers and Records of Parliament to the first Session of each Parliament.* 37.

20 *Act discharging all Proxies to be admitted in Parliament, and that no forraine Noblemen shall have place and voyce in Parliament, unlesse they have ten thousand merkes of land-rent within this Kingdome.* 38.

21 *Act discharging the granting of Protections by the Lords of Councell and Exchequer.* 39.

22 *Act anent the Exchequer, declaring the same to be onely Judges to matters concerning the managing of the Kings rents and casualties.* 41.

23 *Act in favours of these who held their lands of Archbishops, Bishops, or of their Chapters.* ib.

24 *Act anent Vassels of erections, that they be not subject in double payment nor the superiours defrauded of their few duties.* 43.

25 *Act appointing all greivances to be given in plein Parliament.* 44

26 *Act for suppressing the distinction of spirituall and temporall Lords of Session.* ib

27 *Act against liesing-makers, of whatsoever qualitie, office, place, or dignitie.* 45.

28 *Act annulling all unlawfull and unjust proclamations made under the paine of treason, against the disobeyers.* 46.

29 *Act explaining the preceeding Acts of Parliament made against Bands and Conventions amongst the Subjects: As also declaring the Bands and Conventions made and keeped since the beginning of the present troubles to be legall and lawfull.* 47

30 *Act anent the ward and marriage of these who shall happen to be killed in the defence of Religion, and liberties of Kirk and Kingdome.* 48.

31 *Act ratifying the act of the Lords of Session, made for supplying*

of

of the abſence of the Signet, and diſcharging the tranſporting thereof, or any other Seale in time comming. 49

32 *Act diſcharging all cuſtome of Ammunition brought home to the Lieges, to their owne uſe, for defence of Religion and liberties of Kirk and Kingdome.* 51

33 *Act for the Committies of Eſtates.* 52

34 *Act anent the common reliefe.* 58

35 *Act ordaining Summonds to bee direct and execute againſt the perſons who are culpable of the crimes and faults contained in the Act, to compeare before the next Seſſion of Parliament.* 63

36 *Act in favours of the Kings Vaſſels of ward-lands, recommending their prejudice by the Act Anno* 1633, *to the conſideration of the next Parliament, and in the meane time, while then, ſuſpending the force and execution of that Act.* 64

37 *Act appointing the fees for the Procurator, the Clerk, and Agent for the Kirk.* 65

38 *Act ordaining the whole Subjects and Lieges of this Kingdome to obey, maintaine, and defend the Concluſions, Acts and Conſtitutions of this preſent Seſſion of Parliament, and to ſubſcribe the Band appointed for that effect.* 67

39 *Act declaring the Parliament currant, and continuing the ſame while the nineteenth of November next.* 72

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FINIS.

FINIS.

ACTS
Past and done in this present Session of Parliament, 11. of June, 1640.

ACT I.

Act anent the chooſing of Robert *Lord* Burghlie *to be Preſident in this Court and Seſsion of Parliament, in reſpect of the abſence of the Kings Commiſsioner.*

THE Eſtates of Parliament preſently conveened by his Majeſties ſpeciall authoritie, Conſidering, that in reſpect of the abſence of his Majeſties Commiſſioner, they are neceſſitate to make choyce of one of their number to bee Preſident in this preſent Seſſion of Parliament, And underſtanding the ſufficiencie of *Robert* Lord *Burghlie* for that charge, They all in one voyce, with one conſent, did nominate, elect and chooſe the ſaid *Robert* Lord *Burghlie* to be Preſident, and to proceed in this preſent Seſſion and Court of Parliament, for diſcuſſing and handling of the matters to bedeterminate thereintill.

ACT II.

ACT II.

Act anent the constitution of the Parliament, and all subsequent Parliaments.

THe Estates of Parliament presently conveened by his Majesties speciall authority, Considering that this present Parliament was indicted by his Majesty, for ratifying of such Acts as should be concluded in the late Assembly of the Kirk, for determining of all Civill matters, and setling all such things as may conduce to the publick good, and peace of this Kirk and Kingdome, And considering the severall complaints of this Kirk unto Parliaments from time to time proceeding from her continuall experience of prejudice & ruine, through many persons, and specially of Prelats their attempting to voyce or doe any thing in name of the Kirk, without either bearing Office in the Kirk, or having commission from the Kirk, and the Acts of the late Generall Assembly, condemning the Office of Bishops, Archbishops, and other Prelats, and the civill places and power of Kirkmen, as their voycing and riding in Parliament, and craving the abolishing of these Acts of Parliament, which grants to the Kirk or Kirkmen vote in Parliament, to bee abrogate, as prejudiciall to her Liberties, and incompatible with her spirituall nature; Considering also, that there are conveened in this present Parliament, by his Majesties speciall indiction, warrant, and authority, the Nobility, Barons, and Burgesses, the Estates of this Kingdome, who have a full and undoubted power to proceed and determine in all matters concerning the publick good of this Kingdome, and that notwithstanding of the absence of the Prelats, who by former lawes were appointed to be members of Parliament: And to the effect none presume to move any question thereanent, The saids Estates now conveened as said is, have declared, & by these presents declares this present Parliament holden by the Nobility, Barons & Burgesses, and their Commissioners, the true Estates of this Kingdom, to be a compleet and perfect Parliament, & to have the samine power, authority & jurisdiction, as absolutely and fully, as any Parliament formerly hath had within this Kingdome in time bygone; And ordains all Parliaments

liaments hereafter, to be ſo conſtitute, and to conſiſt onely in all time comming, of the Noblemen, Barons, and Burgeſſes, as the members and three Eſtates of Parliament: And reſcindes and annulls all former Lawes and Acts of Parliament, made in favours of whatſoever Biſhops, Archbiſhops, Abbots, Priors, or other Prelates or Church men whatſoever, for their ryding, ſitting, or voycing in Parliament, either as Church-men, or the Clergie, or in name of the Church, or as repreſenting the Church, as an State or member of Parliament, by reaſon of their Eccleſiaſticall Offices, Titles, Dignities, or Benefices, and namely the 231. *Act. Parl.* 15. *K. Ja.* 6. 1597. anent the Kirke; and ſpecially parſons and prelats, repreſenting the third Eſtate, & the 2. *Act. Parl.* 18. *K. Ja.* 6. 1606. anent the reſtitution of the eſtate of Biſhops, and their repreſenting the third Eſtate, with all Acts and conſtitutions of convention, Councell, or Seſſion, and all practices and cuſtomes whatſoever, in ſo far as the ſame or any clauſe thereof, tends or may be extended to the effect foreſaid, as being found and declared prejudiciall to the Liberty of this Kirke and Kingdome, and to the puritie of the true reformed Religion therein eſtabliſhed; And prohibites all perſons whatſoever, to call in queſtion the authoritie of this preſent Parliament, upon whatſoever pretext, under the pain of treaſon.

ACT III.

Act anent the chooſing of Committees out of every Eſtate.

THe Eſtates of Parliament preſently conveened, by vertue of His Majeſties ſpeciall authoritie, Conſidering that there have divers queſtions ariſen in this preſent Parliament, anent the freedome of the Parliament, either to chooſe, or not to chooſe Committees for Articles, and when they reſolve to chooſe, anent the manner of election of them, and anent their uſe and power, by reaſon the ſamine is not yet determined nor ſet downe by any Acts of former Parliaments; For removing whereof, and avoyding the great prejudice which by experience they finde will hereby redound to this Kingdom, and to the liberty, freedome, and dignity of the ſupreme Courts of Parliament, They have

thought it neceſſary that an ſolid Order be ſet down, as well declaring the Liberty of the Parliament, in the manner of their proceedings by themſelves alone, or by Committees for Articles, as preſcribing the forme and manner of the election of theſe Committees for Articles, and defining their uſe, power, and manner of proceeding to be obſerved in all times comming. And therefore have ſtatute and declared, That according to the Liberty of all free Judicatories, anent their owne preparative Committees, all ſubſequent Parliaments may, according to the Importance of Affairs for the time, either chuſe, or not chuſe ſeverall Committees for Articles, as they ſhall thinke expedient; And that any ſubſequent Parliaments making election of Committees for Articles, to prepare matters for them, ſhall proceed in manner following, To wit, That theſe of the Noblemen ſhalbe named and choſen by the Noblemen themſelves, out of their number; And the Barons, Commiſſioners of Shyres, by themſelves out of their number; And the Burgeſſes, Commiſſioners of Burrowes, by themſelves out of their number: The names of the which perſons ſo named and choſen out of every Eſtate, (not exceeding for every Committee, the number preſcribed by the Act of Parliament 1587.) being openly read and made knowne to the whole Eſtates ſitting in pleine Parliament. The ſaids Eſtates having received any propoſitions (which are ever firſt to be preſented to themſelves) by an Act, ſhall authorize the ſaids perſons with power to treat, reaſon, and conſult upon the expedience or inexpedience of ſuch Articles allanerly as ſhall be committed and recommended unto them by the Eſtates, and to ſet down ſuch reaſons and motives as they can deviſe, whereby to inforce either the paſſing or rejecting of the famine in Parliament, To be reported with the ſaids Articles, to the remanent of the ſaids Eſtates aſſembled in Parliament, that they may deliberate and adviſe thereupon, and that after diſcuſſing of the reaſons given in, either for, or againſt the famine, The ſaids Eſtates may ordain ſuch of the ſaids Articles as they finde to deſerve conſideration to be formed and paſt, as Articles to be voyced in pleine Parliament. And in caſe it ſhall happen them to omit or forget to make report to the Eſtates, as ſaid is, of any of the ſaids Articles, with their reaſons for, or againſt the ſame, It ſhalbe lawfull in that caſe to the ingivers of the ſaids Articles, to propone the famine again in plein Parliament,

ment, that they may there be determined and decided. And farther, to the effect that the ſaids Eſtates may be in readineſſe to receive all Articles which ſhalbe given in and preſented to the Parliament, and either to give anſwer thereunto themſelves, if they ſhall think it expedient, or otherwiſe to recommend the ſame to the ſaid Committee, to be digeſted by them, and report it, as ſaid is, It is thought fit and declared, That the reſt of the Eſtates, by and beſide theſe of the ſeverall Committees to the Articles, ſhalbe holden continually to ſit for receiving adviſing, and diſcuſſing of all Articles, Propoſitions, Overtures, and Matters ſhalbe preſented to them from the beginning of the Parliament to the cloſure thereof. And ſicht like, after all the ſaids Articles are paſt and diſcuſt by the ſaids Eſtates in manner foreſaid, That they ſhall take ſuch a competent time as they ſhall think requiſite, according to the number & importance of the Effaires in hand, To reviſe & conſider the ſamine again before the day of voycing, That they may be well and ripely adviſed thereanent.

ACT IV.

Act anent the ratification of the Acts of the Aſſembly.

THe Eſtates of Parliament preſently conveened by his Majeſties ſpeciall authority, Ratifies, approves and perpetually confirmes the Act of the Generall Aſſemblie holden at *Edinburgh* in the moneth of Auguſt laſt by-paſt, made upon the ſeventeenth day of the ſaid moneth, and in the eight Seſſion of the ſaid Aſſemblie, intituled, Anent the ſix cauſes of our by-gone evils; Whereof the tenour followes: The Kings Majeſtie having graciouſly declared, That it is His Royall will and pleaſure, that all queſtions about Religion, and matters Eccleſiaſticall, be determined by Aſſemblies of the Kirke, having alſo by publick Proclamation indicted this Free Nationall Aſſembly, for ſettling the preſent diſtractions of this Kirk, and for eſtabliſhing of a perfect peace, againſt ſuch diviſions and diſorders as have been ſore diſpleaſing to His Majeſtie, and grievous to all his good Subjects. And now His Majeſties Commiſſioner, *John* Earle of *Traquhair*, inſtructed and authorized with a full Commiſſion, being preſent and ſitting in this Aſſemblie, now fully conveened, and orderly conſtitute in all the members

thereof; according to the Order of this Kirk, having at large declared His Majeſties zeale to the reformed Religion, and His Royall care and tender affection to this Kirk, where His Majeſtie had both His Birth and Baptiſme, His great diſpleaſure at the manifold diſtractions and diviſions of this Kirke and Kingdome, and His deſires to have all our wounds perfectly cured with a faire and fatherly hand; And although in the way approven by this Kirk, tryall hath bin taken in former Aſſemblies before, from the Kirk Regiſters, to our full ſatisfaction, yet the Commiſſioners Grace making particular inquirie from the members of the Aſſembly, now ſolemnly conveened, concerning the reall and true cauſes of ſo many and great evills, at this time paſt, had ſo ſore troubled the peace of this Kirk and Kingdome, It was repreſented to His Majeſties Commiſſioner by this Aſſembly, That, beſide many other, the main and moſt materiall cauſes were, Firſt the preſsing of this Kirk by the Prelats, with a Service-book or book of Common-prayer, without warrant or direction from the Kirk, and conteining, beſide the popiſh frame thereof, divers popiſh errours and ceremonies, and the ſeeds of manifold and groſſe ſuperſtitions and idolatrie; With a book of Canons, without warrant or direction from the Generall Aſſembly, eſtabliſhing a tyrannicall power over the Kirk, in the perſons of the Biſhops, and overthrowing the whole Diſcipline and Government of the Kirk by Aſſemblies; With a book of Conſecration and Ordination, without warrant of authoritie Civill or Eccleſiaſticall, appointing Offices in the Houſe of God, which are not warranted by the word of God, and repugnant to the Diſcipline and Acts of our Kirk; and with the High Commiſſion, erected without the conſent of this Kirke, ſubverting the jurisdiction and ordinary Judicatories of this Kirk, and giving to perſons meerly Eccleſiaſticall, the power of both ſwords, and to perſons meerly Civill, the power of the keyes and Kirke cenſures. A ſecond cauſe was the Articles of *Perth. viz.* the obſervation of Feſtivall dayes, kneeling at the Communion, Confirmation, Adminiſtration of the Sacraments in private places, which were brought in by a null Aſſembly, and are contrary to the Confeſsion of Faith, as it was meant and ſubſcribed, *Anno* 1580. and diverſe times ſince, and to the order and conſtitution of this Kirke. Thirdly, the change of the Government of the Kirk, from the Aſſemblies of the Kirk, to the

the persons of some Kirkmen, usurping priority and power over their brethren, by the way, and under the name of Episcopall Government, against the Confession of faith 1580, against the order set down in the book of policie, and against the intention and constitutions of this Kirk from the beginning. Fourthly, the civill places and power of Kirkmen, their sitting in Session, Councell, & Exchequer, their riding, sitting, and voycing in Parliament, and their sitting on the Bench as Justices of peace, which, according to the Constitutions of this Kirk, are incompatible with their spirituall function, lift them up above their brethren in worldy pomp, and doe tend to the hinderance of the Ministery. Fiftly, the keeping and authorizing corrupt Assemblies at *Linlithgow* 1606, 1608, at *Glasgow* 1610, at *Aberdene* 1616. at S. *Andrewes* 1617, at *Perth* 1618, which are nul and unlawfull, as being called and constitute quite contrary to the order and constitutions of this Kirk, received and practised ever since the Reformation of Religion, and withall labouring to introduce Novations into this Kirk, against the Order and Religion established. A sixt cause is, the want of lawfull and free Generall Assemblies, rightly constitute of Pastours, Doctours, and Elders, yeerely or oftner *pro re nata*, according to the Libertie of this Kirk, expressed in the book of policie, and acknowledged in the Act of Parliament 1592, after which, the whole Assembly, in one heart and voice, did declare, that these and such other, proceeding from the neglect and breach of the National Covenant of this Kirk & Kingdome, made *an.* 1580. have been indeed the true & main causes of all our evils & distractions, AND therefore ordain, according to the Constitutions of the Generall Assemblies of this Kirk, and upon the grounds respective above specified, That the foresaid Service-book, books of Canons and Ordination, and the High Commission, bee still rejected, that the Articles of *Perth* be no more practised; that Episcopal government, the civill places and power of Kirkmen, be holden still as unlawful in this Kirk; that the above-named pretended Assemblies at *Linlithgow* 1606, 1608, at *Glasgow* 1610, at *Aberdene* 1616, at S. *Andrewes* 1617, at *Perth* 1618, be hereafter accounted as nul, and of none effect; and that for preservation of Religion, & preventing all such evils in time comming, Generall Assemblies rightly constitute, as the proper & competent Judge of all matters

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ters Eccleſiaſticall, hereafter bee keeped yeerely, and oftner *pro re nata*, as occaſion and neceſſity ſhall require (The neceſſity of theſe occaſionall Aſſemblies being firſt remonſtrate to His Majeſtie by humble ſupplication) As alſo that Kirk Seſſions, Preſbyteries, and Synodall Aſſemblies bee conſtitute and obſerved according to the order of this Kirk; Which act, with all and ſundry the particular heads, clauſes, and articles therein contained, The Eſtates now conveened by his Majeſties indiction, warrant and authority foreſaid, ratifies, approves and confirmes in all points, in manner as the ſame proports; And gives thereunto the ſtrength of a Law, and Act of Parliament, and ordains execution to paſſe thereupon as effeirs; And reſcindes, Caſſes, & annuls all acts and decreets of Parliament & Councell formerly made, contrair & in prejudice of the ſaid act, or any part thereof.

ACT V.

Act anent the ratification of the Covenant, and of the Aſſemblies ſupplication, Act of Councell, and Act of Aſſemblie concerning the Covenant.

THe Eſtates of Parliament preſently conveened by His Majeſties ſpeciall authority, conſidering the ſupplication of the Generall Aſſembly at *Edinburgh* the 12. of Auguſt 1639, to his Majeſties high Commiſſioner, and the Lords of his Majeſties Honourable Privie Councell, and the Act of the Councel the 30. of Auguſt 1639, containing the anſwer of the ſaid ſupplication, and the Act of the ſaid Generall Aſſembly, ordaining by their Eccleſiaſtical conſtitution the ſubſcription of the Confeſſion of Faith and Covenant, mentioned in their ſupplication; And withall, having ſupplicated His Majeſtie to ratifie and injoine the ſamine by His Royal authoritie, under all Civill paines, as tending to the glory of God, preſervation of Religion, the Kings Majeſties honour, and the perfect peace of this Kirk and Kingdome, Do ratifie and approve the ſaid ſupplication, Act of Councell, and Act of Aſſembly, and conforme thereto, Ordaines and commands the ſaid Confeſſion and Covenant, to be ſubſcribed by all His Majeſties Subjects, of what rank and qualitie ſoever, under all civill pains; and ordains

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the said supplication, Act of Councell, and Act of the Assemblie, with the whole Confession and Covenant it selfe, to bee insert and registrat in the Acts and books of Parliament; And also ordaines the samine to be presented at the entry of every Parliament, and before they proceed to any other Act, That the same be publickly read and sworne by the whole members of Parliament claiming voice therein, otherwise the refusers to subscrive and swear the same, shall have no place nor voice in Parliament. And such like ordains all Judges, Magistrates, or other Officers, of whatsoever place, rank or quality, and Ministers at their entrie, to sweare and subscribe the samine Covenant, whereof, and of the said supplication, Act of Councell, and Act of the Assembly, the tenour followes, &c.

The Supplication of the Generall Assembly conveened at Edinburgh *the* 12. *of August*, 1639, *to his Majesties high Commissioner, and the Lords of his Majesties Honourable Privie Councell.*

WEe the Generall Assembly, considering with all humble and thankfull acknowledgment, the many recent favours bestowed upon us by his Majestie, and that there resteth nothing for crowning of his Majesties incomparable goodnesse towards us, but that all the members of this Kirk and Kingdome be joyned in one and the same Confession and Covenant with God, with the Kings Majestie, and amongst our selves; And conceiving the main let and impediment to this so good a work, and so much wished by all, to have been the informations made to His Majesty of our intentions to shake off civill and dutifull obedience due to Soveraignty, & to diminish the Kings greatnesse and authority; and being most willing and desirous to remove this and all such impediments which may hinder and impede so full and perfect an Union, and for clearing of our loyalty, WEE in our owne names, and in name of all the rest of the Subjects and Congregations whom we represent, do now in all humility represent to your Grace, His Majesties Commissioner, and the Lords of His Majesties most Honourable Privie Councell, and declares before God and the world, that we never had, nor have any thought of withdrawing our selves from that

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humble & dutifull obedience to his Majeſtie, and to his government, which by the deſcent, and under the reigne of 107. Kings, is moſt cheerfully acknowledged by us and our predeceſſors: and that we never had, nor have any intention nor deſire to attempt any thing that may tend to the diſhonour of God, or the diminution of the Kings greatneſſe and authority: But on the contrare, acknowledging our quietnes, ſtability, and happineſſe to depend upon the ſafety of the Kings Majeſties Perſon, and maintenance of his greatneſſe & royall authoritie, who is Gods Vice-gerent, ſet over us for the maintenance of Religion and miniſtration of Juſtice, We have ſolemnly ſworn, and do ſwear, not onely our mutuall concurrence and aſſiſtance for the cauſe of Religion, and to the uttermoſt of our power, with our means and lives, to ſtand to the defence of our dread Soveraign, his perſon and authority, in the preſervation and defence of the true Religion, Liberties and Laws of this Kirk and Kingdome, but alſo in every cauſe which may concern his Majeſties honour, ſhal, according to the Laws of this Kingdome, and the duties of good Subjects, concurre with our friends and followers in quiet manner, or in armes, as we ſhalbe required of his Majeſty, his Councel, or any having his authority. And therefore being moſt deſirous to cleare our ſelves of all imputation of this kinde, and following the laudable example of our predeceſſors, 1589, do moſt humbly ſupplicat your Grace his Majeſties Commiſſioner, and the Lords of his Majeſties moſt honourable Privie Councell, to injoyn by Act of Councell, that this Confeſſion and Covenant, which, as a teſtimony of our fidelity to God, and loyaltie to our King, we have ſubſcribed, be ſubſcribed by all his Majeſties Subjects, of what rank and qualitie ſoever.

The Act of his Majeſties moſt Honourable Privie Councell at Edinburgh, *Auguſt* 30. *anno* 1639. *containing the anſwer of the Supplication above-written.*

THE which day, in preſence of the Lord Commiſſioner, and Lords of Privie Councel, compeered perſonally *John* Erle of *Rothes*, *James* Erle of *Montroſe*, *John* Lord *Lowdoun*, Sir *George Stirling* of *Keir* Knight, Sir *Will. Douglas* of *Cavers* Knight, Sir *Henry Wood* of *Bonytoun* Knight, *John Smith* Burgeſſe

geſle of *Edinburgh*, *Mr. Robert Barclay* Provoſt of *Irving*, *Mr. Alexander Henderſon* Miniſter at *Edinburgh*, and *Mr. Archibald Johnſtoun* Clerk to the Generall Aſſembly, and in the name of the preſent ſitting Generall Aſſembly, gave in to the Lord Commiſſioner and Lords of Privie Councell, the Petition above-written; which being read, heard, and conſidered by the ſaids Lords, they have ordained, and ordain the ſame to be inſert and regiſtrat in the books of Privie Councell, and according to the deſire thereof, ordaines the ſaid Confeſſion and, Covenant to be ſubſcribed in time comming by all his Majeſties Subjects of this Kingdome, of what rank and qualitie ſoever.

The Act of the Generall Aſſembly, ordaining by Eccleſiaſticall authority, the ſubſcription of the Confeſſion of Faith and Covenant.

THe Generall Aſſembly conſidering the great happineſſe which may flow from a full and perfect Union of this Kirk and Kingdome by joyning of all in one and the ſame Covenant with God, with the Kings Majeſtie, and amongſt our ſelves, having by our great Oath declared the uprightneſſe and loyaltie of our intentions in all our proceedings, and having withall ſupplicated his Majeſties high Commiſſioner, and the Lords of his Majeſties honourable Privie Councell, to joyne by Act of Councell, all the Lieges in time comming to ſubſcribe the Confeſſion of Faith and Covenant, which, as a teſtimonie of our fidelity to God, and loyaltie to our King, we have ſubſcribed; And ſeeing his Majeſties high Commiſsioner, and the Lords of his Majeſties honourable Privie Councell, have granted the deſire of our Supplication, ordaining, by civill authority, all his Majeſties Lieges in time comming to ſubſcribe the foreſaid Covenant, that our union may be the more full and perfect, We by our Act and conſtitution Eccleſiaſticall, do approve the foreſaid Covenant, in all the Heads and Clauſes thereof, and ordaines of new, under all Eccleſiaſticall cenſure, that all the Maſters of Univerſities, Colledges, and Schooles, all Schollers at the paſſing of their degrees, all perſons ſuſpect of Papiſtrie, or any other error; and finally, all the members of this kirk and kingdome, ſubſcribe the ſame, with theſe words prefixed to their ſubſcription: *The article of this Covenant, which was at the firſt ſubſcription*

referred to the determination of the Generall Assembly, being determined. And thereby the Five Articles of Perth, *the government of the Kirk by Bishops, the civill places and power of Kirk-men, upon the reasons and grounds contained in the acts of Generall Assembly, declared to be unlawfull within this Kirke, we subscribe according to the determinatson foresaid.* And ordaines the Covenant, with this declaration, to be insert in the Registers of the Assemblies of this Kirk, Generall, Provinciall, and Presbyteriall, *ad perpetuam rei memoriam*; and in all humility supplicates his Majesties high Commissioner, & the honourable Estates of Parliament, by their authority, to ratifie and injoyn the same, under all civill pains, wch will tend to the glory of God, preservation of Religion, the Kings Majesties honour, & perfect peace of this kirk & kingdom.

The Confession of Faith, subscribed at first by the Kings Majestie and his household, in the yeare of God 1580. *Thereafter by Persons of all rankes, in the yeare* 1581. *By ordinance of the Lords of the Secret Councell, and Acts of the Generall Assembly. Subscribed againe by all sorts of Persons in the yeare* 1590. *By a new Ordinance of Councell, at the desire of the Generall Assembly: with a generall Band for maintenance of the true Religion, and the Kings Person. And subscribed in the yeare* 1638. *By Us, Noblemen, Barons, Gentlemen, Burgesses, Ministers, and Commons, then under-subscribing: Together with our resolution and promises for the causes after specified; To maintaine the said true Religion, and the Kings Majestie, according to the Confession foresaid, and Acts of Parliament. And now, upon the Supplication of the Generall Assembly to his Majesties high Commissioner, and the Lords of his Majesties honourable Privie Councell, subscribed againe in the yeare* 1639. *by ordinance of Councell, and Act of the Generall Assembly.*

WE All, and every one of Us under-written protest, that, after long and due Examination of our owne consciences, in matters of true and false Religion, Wee are now throughly resolved of the Truth, by the Word and Spirit

rit of God; And therefore We believe with our hearts, confeſſe with our mouthes, ſubſcribe with our hands, and conſtantly affirme before God and the whole World, that this onely is the true Chriſtian Faith and Religion, pleaſing God and bringing Salvation to man, which now is by the mercie of God revealed to the world by the preaching of the bleſſed Evangell, and received, believed, and defended by many and ſundry notable kirkes and Realmes, but chiefly by the *Kirke of Scotland, the Kings Majeſtie, and the three Eſtates of this Realme*, as Gods eternall Truth, and onely ground of our Salvation, as more particularly is expreſſed in the Confeſſion of our Faith, ſtabliſhed, and publickly confirmed by ſundry Acts of Parliaments, and now of a long time hath been openly profeſſed by the Kings Majeſtie, and whole body of this Realme both in Burgh and Land. To the which Confeſſion and forme of Religion wee willingly agree in our conſciences in all points, as unto Gods undoubted Truth and Veritie, grounded onely upon his written Word. And therefore, we abhorre and deteſt all contrary Religion and Doctrine: But chiefly all kind of Papiſtrie, in generall and particular heads, even as they are now damned and confuted by the *Word of God, and Kirk of Scotland:* But in ſpeciall we deteſt and refuſe the uſurped authority of that Roman Antichriſt upon the Scriptures of God, upon the Kirk, the civill Magiſtrat, and conſciences of men, all his tyrannous laws made upon indifferent things againſt our Chriſtian liberty: His erroneous doctrine againſt the ſufficiencie of the written word, the perfection of the law, the office of Chriſt and his bleſſed Evangell: His corrupted Doctrine concerning originall ſinne, our naturall inabilitie and rebellion to Gods Law, our Juſtification by faith onely, our imperfect Sanctification and obedience to the Law, the nature, number and uſe of the holy Sacraments, His five baſtard Sacraments, with all his Rites, Ceremonies, and falſe Doctrine, added to the miniſtration of the true Sacraments, without the word of God: His cruell judgement againſt Infants, departing without the Sacrament: His abſolute neceſſity of Baptiſme: His blaſphemous opinion of Tranſubſtantiation, or reall preſence of Chriſts body in the Elements, & receiving of the ſame by the wicked, or bodies of men: His diſpenſations with ſolemne Oaths, Perjuries, and degrees of Marriage forbidden in the word: His cruelty againſt the innocēt

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divorced: His diveliſh Maſſe: His blaſphemous Prieſthood: His profane Sacrifice for the ſins of the dead and the quick: His Canonization of men, calling upon Angels or Saints departed, worſhipping of Imagerie, Reliqs, and croſſes; dedicating of kirkes, Altars, Dayes, Vowes to creatures; His Purgatorie, Prayers for the dead, praying, or ſpeaking in a ſtrange language, with his Proceſſions, blaſphemous Letanie, and multitude of Advocates or Mediators: His manifold Orders, Auricular Confeſſion: His deſperate and uncertain Repentance; His gererall and doubtſome Faith; His ſatisfactions of men for their ſins: His Juſtification by workes, *opus operatum*, works of Supererogation, Merits, Pardons, Peregrinations, and Stations: His holy-water, baptizing of Bells, conjuring of Spirits, croſsing, ſaning, annointing, conjuring, hallowing of GODS good creatures, with the ſuperſtitious opinion joyned therewith; His worldly Monarchie, and wicked Hierarchie: His three ſolemne vowes, with all his ſhavelings of ſundry ſorts: His erroneous and bloudy decrees made at Trent, with all the ſubſcribers and approvers of that cruell and bloudy Band, conjured againſt the kirk of GOD: And finally, we deteſt all his vaine Allegories, Rites, Signes, and Traditions, brought in the kirk without, or againſt the word of God, and doctrine of this true reformed kirk: To the which we joyn our ſelves willingly in Doctrine, Faith, Religion, Diſcipline, and uſe of the holy Sacraments, as lively members of the ſame, in Chriſt our Head: Promiſing and ſwearing by the *Great Name of the Lord our God*, that we ſhall continue in the Obedience of the Doctrine and Diſcipline of this kirk, and ſhall defend the ſame according to our vocation and power, all the dayes of our lives, under the paines contained in the Law, and danger both of Body and Soule, in the day of Gods fearfull Judgement. And ſeeing that many are ſtirred up by Sathan, and that Roman Antichriſt, to promiſe, ſweare, ſubſcribe, and for a time uſe the holy Sacraments in the kirk deceitfully, againſt their own conſciences, minding thereby, firſt, under the externall cloak of Religion, to corrupt and ſubvert ſecretly Gods true Religion within the kirk, & afterward, when time may ſerve, to become open enemies and perſecutors of the ſame, under vaine hope of the Popes diſpenſation, deviſed againſt the Word of God, to his greater confuſion, and their double condemnation in the day of the *Lord Jeſus*; We therfore, willing to take away all ſuſpition of hypocriſie,

hypocriſie, and of ſuch double dealing with God and his Kirk, proteſt, and call *the Searcher of all hearts* for witneſſe, that our minds and hearts do fully agree with this our *Confeſſion, Promiſe, Oath*, and *Subſcription*; ſo that We are not moved for any worldly reſpect, but are perſwaded only in our conſciences, through the knowledge and love of Gods true Religion, printed in our hearts by the holy Spirit, as we ſhall anſwer to him in the day when the ſecrets of all hearts ſhall be diſcloſed. And becauſe we perceive that the quietneſſe and ſtabilitie of our Religion and Kirk doth depend upon the ſafetie and good behaviour of the Kings Majeſtie, as upon a comfortable inſtrument of Gods mercy granted to this Country, for the maintaining of his Kirk, and miniſtration of Juſtice amongſt us, we proteſt and promiſe with our hearts, under the ſame Oath, Hand-writ, and paines, that we ſhall defend his Perſon and authority with our goods, bodies, & lives in the defence of Chriſt his Evangel, Liberties of our Countrey, miniſtration of Juſtice, and punishment of Iniquitie, againſt all enemies within this Realme, or without, as we deſire our God to bee a ſtrong and merciſull defender to us in the day of our death, and comming of our Lord Jeſus Chriſt; To whom, with the Father, and the holy Spirit, bee all honour and glory eternally.

LIkeas many Acts of Parliament not onely in generall doe abrogat, annull, and reſcind all Lawes Statutes, Acts, Conſtitutions, Canons civill or municipall, with all other Ordinances and practique penalties whatſoever, made in prejudice of the true Religion and Profeſſours thereof: Or of the true Kirk-Diſcipline, juriſdiction, and freedome thereof: Or in favours of idolatrie and Superſtition: Or of the Papiſticall Kirk; as, *Act* 3. *Act* 31. *Parl.* 1. *Act* 23. *Parl.* 11. *Act* 114. *Parl.* 12. of *K. Ja. the ſixt*, That Papiſtrie and Superſtition may be utterly ſuppreſſed, according to the intention of the Acts of Parliament repeated in the 5. *Act Parl.* 20. *K. James* 6. And to that end they ordaine all Papiſts and Prieſts to be puniſhed by manifold Civill and Eccleſiaſticall paines, as adverſaries to Gods true Religion preached, and by Law eſtabliſhed within this Realme, *Act* 24. *Parl.* 11. *K. James* 6. as common enemies to all Chriſtian government, *Act* 18. *Parl.* 16. *K. James* 6. as rebellers and gainſtanders of our Soveraign Lords Authoritie, *Act* 47. *Par.* 3.

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K. James 6. and as Idolaters, *Act* 104. *Parl.*7. *K. James 6.* But alſo in particular (by and attour the Confeſsion of faith) do aboliſh and condemne the Popes Authority and Juriſdiction out of this Land, and ordain the maintainers thereof to bee puniſhed, *Act* 2. *Parl.*1. *Act* 51. *Par.*3. *Act* 106. *Parl.*7. *Act* 114. *Parl.*12. *K. James 6.* do condemn the Popes erroneous doctrine, or any other erroneous doctrine, repugnant to any of the Articles of the true and Chriſtian Religion publickly preached, and by law eſtabliſhed in this Realme: And ordaine the ſpreaders and makers of books or libels, or letters, or writtes of that nature to be puniſhed, *Act* 46. *Parl.*3. *Act* 106. *Parl.*7. *Act* 24. *Parl.*11. *King Jam.6.* do condemne all Baptiſme conforme to the Popes Kirk, and the idolatry of the Maſſe, and ordain all ſayers, wilfull hearers & concealers of the Maſſe, the maintainers & reſetters of the Prieſts, Jeſuites, traffiquing Papiſts to bee puniſhed without any exception or reſtriction, *Act* 5. *Parl.*1. *Act* 110. *Parl.*12. *Act* 164. *Parl.*13. *Act* 193. *Parl.*14. *Act* 1. *Parl.*19. *Act* 5. *Parl.*20. *K. Jam.6.* do condemne all erroneous books and writtes conteining erroneous doctrine againſt the Religion preſently profeſſed, or conteining ſuperſtitious rites and ceremonies Papiſticall, whereby the people are greatly abuſed, and ordain the home-bringers of them to be puniſhed, *Act* 25. *Parl.*11. *K. Jam.6.* do condemn the monuments and dregs of bygane Idolatry, as going to the Croſſes, obſerving the feſtivall dayes of Saincts, and ſuch other ſuperſtitious and Papiſticall rites, to the diſhonour of God, contempt of true Religion, and foſtering of great errour among the people, and ordain the uſers of them to be puniſhed for the ſecond fault as Idolaters, *Act* 104. *Parl.*7. *K. James 6.*

LIKEAS many Acts of Parliament are conceived for maintenance of Gods true and Chriſtian Religion, and the puritie thereof in Doctrine and Sacraments of the true Church of God, the liberty and freedome thereof in her Nationall & Synodall Aſſemblies, Presbyteries, Seſſions, Policie, Diſcipline, and Juriſdiction thereof, as that purity of Religion and libertie of the Church was uſed, profeſſed, exerciſed, preached and confeſſed according to the Reformation of Religion in this Realme; As for inſtance, *the* 99. *Act Parl.*7. *Act* 23. *Parl.*11. *Act* 114. *P.*12. *Act* 160. *Parl.*13. *of K. James* 6. ratified by the 4. *Act of K. Charles.* So that the 6. *Act Parl.*1. and 68. *Act Parl.*6. *of K. James 6.* in the yeare of God 1579. declare the Miniſters of the bleſſed Evangell,

vangell, whom GOD of his mercy had raiſed up, or hereafter ſhould raiſe, agreeing with them that then lived in Doctrine, and adminiſtration of the Sacraments and the people that profeſſed Chriſt as hee was then offered in the Evangell, and doth cómunicate with the holy Sacraments (as in the reformed Kirks of this Realme they were publickly adminiſtrate) according to the Confeſſion of faith, to be the true and holy Kirk of Chriſt Jeſus within this Realme, and diſcerne and declare all and ſundry, who either gainſay the Word of the Evangell received and approved, as the heads of the Confeſſion of faith, profeſſed in Parliament, in the yeere of God 1560. ſpecified alſo in the firſt Parliament of King *James* 6. and ratified in this preſent Parliament, more particularly doe ſpecifie, or that refuſes the adminiſtration of the holy Sacraments as they were then miniſtrated, to be no members of the ſaid Kirk within this Realme, and true Religion preſently profeſſed, ſo long as they keep themſelves ſo divided from the ſocietie of Chriſts body: And the ſubſequent *Act* 69. *Parl.* 6. *of King James* 6. declares, that there is none other face of Kirk, nor other face of Religion, then was preſently at that time, by the favour of GOD, eſtabliſhed within this Realme, which therefore is ever ſtiled, *Gods true Religion, Chriſts true Religion, the true and Chriſtian Religion, and a perfect Religion*, Which, by manifold Acts of Parliament, all within this Realm are bound to profeſſe to ſubſcribe the articles thereof, the Confeſſion of faith, to recant all doctrine and errours repugnant to any of the ſaid Articles, *Act* 4. *and* 9. *Parl.* 1. *Act* 45, 46, 47. *P.* 3. *Act* 71. *Parl.* 6. *Act* 106. *Parl.* 7. *Act* 24. *Parl.* 11. *Act* 123. *Parl.* 12. *Act* 194. *and* 197. *Parl.* 14. *of King James* 6. And all Magiſtrates, Sheriſs, &c. on the one part are ordained to ſearch, apprehend, and puniſh all contraveeners; For inſtance, *Act* 5. *Parl.* 1. *Act* 104. *Parl.* 7. *Act* 25. *Parl.* 11. *K. James* 6. And that notwithſtanding of the Kings Majeſties licences on the contrary, which are diſcharged and declared to be of no force, in ſo far as they tend in any wayes to the prejudice and hinder of the execution of the Acts of Parliament againſt Papiſts, and adverſaries of true Religion, *Act* 106. *Parl.* 7. *K. James* 6. On the other part in the 47. *Act Parl.* 3. *K. James* 6. it is declared and ordained, ſeeing the cauſe of Gods true Religion, and his Highneſſe Authority are ſo joyned, as the hurt of the one is common to both, And that none ſhall bee reputed as loyall and faithfull Subjects to our

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Soveraigne Lord, or his authority, but be puniſhable as rebellers and gainſtanders of the ſame, who ſhall not give their Confeſſion, and make their profeſſion of the ſaid true Religion, and that they who after defection ſhall give the Confeſsion of their faith of new, they ſhall promiſe to continue therein in time coming, to maintain our Soveraigne Lords Authority, and at the uttermoſt of their power to fortifie, aſſiſt, & maintain the true Preachers and Profeſſors of Chriſts Evangell, againſt whatſoever enemies and gainſtanders of the ſame: and namely, againſt all ſuch (of whatſoever nation, eſtate, or degree they bee of) that have joyned and bound themſelves, or have aſsiſted, or aſsiſt to ſet forward and execute the cruell decrees of the Councell of *Trent*, contrary to the true Preachers & Profeſſors of the Word of God, which is repeated word by word in the Articles of Pacification at *Perth* the 23. of February 1572. approved by Parliament the laſt of April 1573. ratified in Parliament 1587. and related *Act* 123. *Parl.* 12 *of K. James* 6. with this addition, That they are bound to reſiſt all treaſonable uproares and hoſtilities raiſed againſt the true Religion, the Kings Maieſty, and the true Profeſſors. LIKEAS all Liedges are bound to maintain the Kings Maieſties Royall Perſon, the authority of Parliaments, without the which neither any Lawes or lawfull Judicatories can be eſtabliſhed, *Act* 130, *Act* 131. *Parl.* 8. *K. James* 6. and the ſubiects liberties, who ought only to live and be governed by the Kings lawes, the common lawes of this Realm allanerly. *Act* 48. *Parl.* 3. *King James the firſt. Act* 79. *Parl.* 6. *King James the* 4. *repeated in the Act.* 131. *Parl.* 8. *K. James* 6. Which, if they be innovated or preiudged, the Commiſsion anent the union of the two Kingdomes of *Scotland* and *England*, which is the ſole *Act* of the 17. *Parl. of K. James* 6. declares ſuch confuſion would enſue, as this Realm could be no more a free Monarchie, becauſe by the fundamentall lawes, ancient priviledges, offices, and liberties of this Kingdome, not only the Princely authority of his Maieſties Royall deſcent hath been theſe many ages maintained, but alſo the peoples ſecurity of their lands, livings, rights, offices, liberties and dignities preſerved. And therefore, for the preſervation of the ſaid true Religion, lawes and liberties of this Kingdome, it is ſtatute by the 8. *Act Parl.* 1. *repeated in the* 99. *Act Parl.* 7. *ratified in the* 23. *Act Parl.* 11. & 114. *Act Parl.* 12. *of K. Jam.* 6. *and* 4. *Act of K. Charles*, that all Kings and Princes at their Coronation

ronation and reception of their Princely authority, ſhall make their faithfull promiſe by their ſolemne Oath in the preſence of the Eternall God, that, enduring the whole time of their lives, they ſhall ſerve the ſame Eternall God to the uttermoſt of their power, according as he hath required in his moſt holy Word, contained in the Old and New Teſtament: And, according to the ſame Word, ſhall maintaine the true Religion of Chriſt Jeſus, the preaching of his holy Word, the due and right miniſtration of the Sacraments now received & preached within this Realm (according to the Confeſſion of Faith immediatly precceding) and ſhall aboliſh and gainſtand all falſe Religion contrary to the ſame, and ſhall rule the people, committed to their charge, according to the will and command of God, revealed in his foreſaid word, and according to the laudable Lawes and Conſtitutions received in this Realme, no wayes repugnant to the ſaid will of the Eternall God, and ſhall procure to the uttermoſt of their power, to the Kirk of God, and whole Chriſtian people, true & perfect peace in all time comming: and that they ſhall be careſull to root out of their Empire all Hereticks, & enemies to the true worſhip of God, who ſhall be convicted by the true Kirk of God, of the foreſaid crimes, which was alſo obſerved by his Majeſtie at his Coronation at *Edinburgh*, 1633. as may be ſeen in the order of the Coronation.

In Obedience to the commandement of God, conform to the practiſe of the godly in former times, and according to the laudable example of our Worthy and Religious Progenitors, and of many yet living amongſt us, which was warranted alſo by Act of Councell, commanding a generall Band to be made and ſubſcribed by his Majeſties Subjects, of all ranks, for two cauſes: One was for defending the true Religion as it was then reformed, and is expreſſed in the Confeſſion of Faith above-written, and a former large Confeſſion eſtabliſhed by ſundry acts of lawfull Generall Aſſemblies, and of Parliament, unto which it hath relation ſet downe in publicke Catechiſmes, and which had been for many yeares with a bleſſing from Heaven preached, and profeſſed in this Kirk and Kingdome, as Gods undoubted Truth, grounded onely upon his written Word. The other cauſe was, for maintaining the Kings Majeſtie, his Perſon and Eſtate: the true worſhip of God, and the Kings authority being ſo ſtraitly joyned, as that they had the ſame Friends, and

common enemies, and did ſtand and fall together. And finally being convinced in our mindes, and confeſſing with our mouthes that the preſent and ſucceeding generations in this Land, are bound to keep the foreſaid Nationall Oath and Subſcription inviolable, We Noblemen, Barons, Gentlemen, Burgeſſes, Miniſters, and Commons under-ſcribing, conſidering diuers times before, and eſpecially at this time, the danger of the true reformed Religion, of the Kings honour, and of the publicke peace of the Kingdome, by the manifold innovations and evills, generally conteined, and particularly mentioned in our late ſupplications, complaints, and proteſtations, Do hereby profeſſe, and before God, his Angels, and the world, ſolemnly declare, that, with our whole hearts we agree and reſolve all the dayes of our life conſtantly to adhere unto, and to defend the foreſaid true Religion, and (forbearing the practiſe of all novations, already introduced in the matters of the worſhip of God, or approbation of the corruptions of the publick government of the Kirke, or civill places and power of Kirkmen, till they be tryed & allowed in free Aſſemblies, and in Parliaments) to labour by all means lawfull to recover the purity and liberty of the Goſpell, as it was eſtabliſhed and profeſſed before the foreſaid novations: and becauſe after due examination we plainly perceive, and undoubtedly beleeve, that the Innovations & evils contained in our ſupplications, complaints, and Proteſtations have no warrant of the word of God, are contrary to the articles of the foreſaid Confeſſions, to the intention & meaning of the bleſſed reformers of Religion in this Land, to the above-written acts of Parliament, & do ſenſibly tend to the re-eſtabliſhing of the Popiſh religion & tyranny, and to the ſubverſion & ruine of the true reformed Religion, and of our liberties, lawes & eſtates; We alſo declare that the foreſaid Confeſſions are to be interpreted, and ought to be underſtood of the foreſaid novations and evils, no leſſe then if every one of them had been expreſſed in the foreſaid Confeſſions, and that we are obliged to deteſt and abhorre them amongſt other particular heads of Papiſtrie abjured therein. And therfore from the knowledge and conſciences of our duty to God, to our King and Countrey, without any worldly reſpect or inducement, ſo far as humane infirmity will ſuffer, wiſhing a further meaſure of the grace of God for this effect; We promiſe and ſwear by the *great name of the Lord our God*,

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to continue in the profeſsion and obedience of the foreſaid Religion, that we ſhall defend the ſame, and reſiſt all theſe contrary errors & corruptions, according to our vocation, & to the uttermoſt of that power that God hath put in our hands, all the daies of our life. And in like manner with the ſame heart, we declare before God & Men, that we have no intention nor deſire to attempt any thing that may turne to the diſhonour of God, or to the diminution of the Kings greatneſſe & authority: But on the contrary, we promiſe and ſweare, that we ſhall, to the uttermoſt of our power, with our meanes and lives, ſtand to the defence of our dread Soveraign, the Kings Majeſty, his Perſon, & Authority, in the defence and preſervation of the foreſaid true Religion, Liberties, & Laws of the Kingdome: As alſo to the mutuall defence & aſsiſtance, every one of us of another, in the ſame cauſe of maintaining the true Religion, and his Majeſties authority, with our beſt counſell, our bodies, means, & whole power againſt all ſorts of perſons whatſoever; So that whatſoever ſhalbe done to the leaſt of us for that cauſe, ſhalbe taken as done to us all in generall and to every one of us in particular. And that we ſhall neither directly nor indirectly ſuffer our ſelves to be divided or withdrawn by whatſoever ſuggeſtion, allurement, or terror from this bleſſed and loyall Conjunction, nor ſhall caſt in any let or impediment, that may ſtay or hinder any ſuch reſolution as by common conſent ſhalbe found to conduce for ſo good ends: But on the cõtrary, ſhal by all lawful means labour to further & promove the ſame. And if any ſuch dangerous & diviſive motion be made to us by word or writ, we, and every one of us ſhall either ſuppreſs it, or, if need be, ſhal incontinent make the ſame known, that it may be timeouſly obviated: Neither do we fear the foul aſperſions of rebellion, combination, or what els our adverſaries from their craft and malice would put upon us, ſeeing what we doe is ſo well warranted, & ariſeth from an unfained deſire to maintaine the true worſhip of God, the Majeſty of our King, and peace of the Kingdome, for the common happines of our ſelves, and the poſterity: and becauſe wee cannot looke for a bleſsing from God upon our proceedings, except with our profeſsion & ſubſcription we join ſuch a life and converſation, as beſeemeth Chriſtians, who have renewed their Covenant with God; We, therefore, faithfully promiſe, for our ſelves, our followers, and all other under us, both in publick, in our particular families, and perſonall carriage, to endeavour to keep our ſelves

within the bounds of Christian libertie, and to be good examples to others of all Godlineſſe, Soberneſſe, and Righteouſneſſe, and of every duty we owe to God and Man. And that this our Union and Conjunction may be obſerved without violation, We call the living God, the Searcher of our Hearts to witneſſe, who knoweth this to be our ſincere deſire, and unfained reſolution, as we ſhall anſwer to *Jeſus Chriſt* in the great day, and under the paine of Gods everlaſting wrath, and of infamie, and loſſe of all honour and reſpect in this World, Moſt humbly beſeeching the Lord to ſtrengthen us by his holy Spirit for this end, and to bleſſe our deſires and proceedings with a happy ſucceſſe, that Religion and Righteouſneſſe may flouriſh in the Land, to the glory of God, the honour of our King, and peace and comfort of us all; In witneſſe whereof we have ſubſcribed with our hands all the premiſſes.

The article of this Covenant, which was at the firſt ſubſcription referred to the determination of the Generall Aſſembly, being determined, and thereby the Five articles of Perth, *The government of the Kirke by Biſhops, The civill places and power of Kirk-men upon the reaſons and grounds contained in the Acts of the Generall Aſſembly declared to be unlawfull within this Kirke, We ſubſcribe according to the determination foreſaid.*

ACT VI.

Act Reſciſſorie.

THe Eſtates of Parliament preſently conveened by his Majeſties ſpeciall authority, Conſidering that the office of Biſhops and Archbiſhops, and all other Prelates, the civill places and power of Kirk-men, as their voycing and ryding in Parliament, are condemned by the Aſſemblies of this Kirk; And conſidering the ſeverall acts and complaints of this Kirk unto Parliaments from time to time againſt any perſons, eſpecially of Prelates their attempting to vote or doe any thing in name of the Kirk, without either bearing office in the Kirk, or having Commiſſion from the Kirk, with her frequent ſupplications to the Parliament, for diſſolving of all prelacies. Conſidering alſo the petition of the Commiſſioners of the late Generall Aſſembly, humbly craving the reſciſ-

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ſion of all Acts of Parliament, which grants to the Kirke or Kirkmen, of what ſoever ſort allowed or diſallowed, as repreſenting her, or, in her name, the priviledge of ryding and voting in Parliament, as prejudiciall to her liberties, and incompatible with her ſpirituall nature, declares, that the ſole and onely power and juriſdiction within this Kirk, ſtands in the Kirke of God as it is now reformed, and in the Generall, Provinciall, Presbyteriall Aſſemblies, with the Seſſions of the Kirke, eſtabliſhed by act of Parliament in June 1592. *cap.* 1140. which act the ſaids Eſtates now conveened by his Majeſties ſpeciall indiction, warrant and authoritie, revives and renewes in the whole heads, points and articles thereof, (with this expreſſe declaration, that according to the laſt clauſe in the Act of the late Generall Aſſembly, of the 17. of Auguſt, the neceſſity of occaſionall Aſſemblies be firſt remonſtrate to his Majeſty by humble ſupplication) to ſtand in full ſtrength as a perpetuall law in all time comming, notwithſtanding of whatſoever acts and ſtatutes made in the contrair thereof, in whole or in part, which the Eſtates conveened, as ſaid is, caſſes and annulls in all time comming, and declares that it is, and ſhalbe lawfull to the Presbyteries of this Kirk to exact, and receive from ſubjects of all qualities, their Oath of the Confeſſion of Faith and Covenant, with the Subſcription thereof, to examine Pedagogues of the ſonnes of Noblemen, paſſing out of the Countrey, to give them Teſtimonialls, according to former Acts of Parliament, to give and direct admonitions, private or publick, to perſons joyned in marriage for adherence, to deſigne manſe and gleibs to Miniſters, to appoint ſtent-maſters for reparation of Kirks and Kirk-yards, and for maintenance of the Maſters of Schooles, and to ſtent the Parochioners, conforme to the Act of Parliament, to admit Miniſters upon the preſentations from the lawfull Patrons, or *Jure devoluto*, which ſhall happen hereafter: Or unto Kirks which falls not under patronages ſuch like and as freely as they did or might have done before. And to doe all and what ſoever things which before pertained to Presbyteries, and were uſurped by the Prelates. And that notwithſtanding of what ſoever acts or ſtatutes made in the contrair in favours of Biſhops, Archbiſhops, or other Prelates, which the Eſtates authorized in manner foreſaid, caſſes and annulls. And ſpecially the Eſtates foreſaids caſſes & annulls the 23. Act 1597.

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anent the Kirk and speciall persons and Prelats voycing in Parliament,& representing the third Estate;the second Act 1606, anent the restitution of the state of Bishops,and their representing the third Estate; the eighth Act 1607,anent the Chapter of S. *Andrews*; the sixt Act 1609,anent the Commissariats and jurisdiction given to Bishops & Archbishops;the first Act 1612, anent the ratification of the Acts of the pretended Assembly of *Glasgow*,1610.the first & second Acts 1617, anent the election of Bishops,& restitution of Chapters,without prejudice alwaies to the Ministers,serving the cure of any emoluments allowed to them in part of their stipend;the first Act 1621,anent the ratification of the Articles of the pretended Assembly holden at *Perth*. And finally,the Estates foresaid,conveened by authoritie, rescindes and annuls all & whatsoever Acts of Parliament,Laws, and Constitutions,in so far as they derogat,and are prejudiciall to the spirituall nature,jurisdiction,discipline,and priviledges of this Kirk, or of her Generall,Provinciall, Presbyteriall Assemblies,& Kirk-sessions, and so far as they are conceived in favours of Archbishops, Bishops, Abbots, Priors and others, Prelats or Kirkmen whatsoever,their dignity,title,power,jurisdiction and Estate in this Kirk & Kingdome,or in favours of the civill places & power of Kirkmen,of whatsoever sort allowed or disallowed, for their riding,sitting,& voycing in Parliament,either as Kirkmen,or the Clergy,or in name of the Kirk,or as representing the Kirk,either in regard of their ecclesiastick titles,offices,places,& dignities,or in regard of the temporality or spirituality of their ecclesiastick benefices,or other pretext whatsoever,with all acts & constitutions of convention,counsell or session,or other Judicatory whatsoever,and all practices & customes whatsoever,not reduced in favours of the saids offices,titles,benefices,or persons provided thereto. And declares all persons,civil or ecclesiasticall, censured,deprived,confined,or banished by vertue of whatsoever acts, decreets, or sentences, given and pronounced by the saids Archbishops & Bishops,or others their colleagues & associats in their ecclesiasticall courts,holden by vertue of the acts foresaid, or any of them,or by vertue of the pretended high Cõmission,& all acts interponed thereto,against the persons foresaids, for not obedience of the foresaids acts,or any of them which are now repelled, as said is, or for not acknowledging their saids courts,or of their pretended contumacie,and not compearance to answer before

before them, to be null and of none availe, force, nor effect, and the foresaids persons to be restored & reponed against the same, such like as if the samine had never been given nor pronounced.

ACT VII.

Act for planting of Kirks unprovided with Ministers through the Patrons default.

THE Estates of Parliament presently conveened by his Majesties speciall authority, Considering the lamentable condition of a great number of Congregations lying destitute of Ministers, since the Assembly at *Edinburgh*, and before, by the negligence of Patrons, and others having interest, to the great prejudice of the Gospel, Therefore do require the Presbyteries, with consent of the Parochins, with all diligence to plant these vacand Kirks, which by the oversight of any Patrons whatsoever have lyen six moneths unprovided. And ordaine the Lords of Session to give forth sentences and letters in the ordinary forme, for payment of the former stipends of these Kirks, to such as the Presbyteries shall admit, or have already admitted to the office and cure of the Ministery in these Kirks, with consent of the Parochins, as said is, while the samine former stipends of these Kirks be changed by the Lawes of the Countrey. And it is alwayes declared, that this admission standing good for the present intrants their time, is and shall be without prejudice to the right of Patronage belonging to his Majesty, or to any other Kirk-patron whatsoever, whensoever their Kirks shall fall to vaike.

ACT VIII.

Act anent admission of Ministers to Kirkes which belonged to Bishopricks.

THE Estates of Parliament presently conveened by his Majesties speciall authority, Considering that the right of Patronage and power of presenting of Ministers to divers Kirks within this Realme, have been acclaimed and possessed by the sometime pretended Bishops and

and Archbishops within this Kingdome, by vertue of the 2. Act of Parliament 1606, anent the restitution of the Estate of Bishops, or by some other right, or pretence of right, to the very great griefe and prejudice of this Kirk, her just libertie and possession since the Reformation, by Superintendents & the Commissioners of the Kirk before the erection of Presbyteries; And since by Presbyteries themselves, who have been respective in possession, for providing and planting of all Kirks within this Kingdome, belonging to the Bishopricks, And that even since their annexation 1587, upon the sute and calling of the Congregations and Paroches, where the Ministers was to serve in the function of the Ministery, which is most evident by the 7. Act of the first Parliament of our deareſt Father, in the yeere 1567, and by the assignation to Ministers of stipends out of the thirds of Benefices, and letters of horning, constantly used to be direct by deliverance of the Lords of Session upon the provisions and admissions of Ministers to the saids stipends out of the thirds of Benefices by Superintendents, Commissioners of the Kirk, and Presbyteries respective without any presentation at all, both before and since the act of annexation 1587, whereby the Minister so provided and admitted did brook and injoy the fruits and rents assigned, and their stipends during their life time, and many of them yet living, do still brook and enjoy the same. And such like, the foresaid priviledge and the right of the Kirk is evident by divers Acts of her Generall Assemblies made thereanent, and by her frequent grievances against the usurpation of Prelats and others, upon her said right and possession, and especially by her protestation against the foresaid two Acts of Parliament of K. *James* the 6. his Majesties umquhile deareſt Father, holden in the yeer 1606, whereby the Prelats pretended right of patronages, and advocations of Kirks, and defrauded the Kirk thereof. And now seeing the said Act of that Parliament in the yeere 1606, is rescinded, casſed, and annulled in this present Parliament, and it is most reasonable that the Kirk be restored now after the abolition of the Estate of Bishops, to the wonted rights, priviledges and liberties which shee had, and was in possession of before the restitution of Bishops; THEREFORE the said Estates of Parliament conveened, as said is, decerne, statute, and ordains, that, according to the said seventh Act of the first Parliament of the Kings Majesties umquhile deareſt father, the full power

power of providing of all Ministers to Kirks, which the saids pretended Bishops have beene in use to provide, since the said Act of their restitution 1606, shall hereafter belong and appertaine to the Kirk, and that, in all time comming, Presbyteries (who are now in the place of Superintendents and Commissioners of the Kirk) within their severall Jurisdictions, shall provide and admit Ministers to all these vacand Kirks, which before were acclaimed by the foresaids Bishops, by the said Act of restitution 1606, to the fruits and stipends thereof, but prejudice alwayes to any patronages of Kirks, which belongeth either to the Kings Majesty, or to any Laick patron, or to any Nobleman, Baron or Burgesse right and possession before their late troubles, and but prejudice of the interest of the Parochs, according to the Acts and practice of the Kirk since the Reformation. And declares that the said provision and admission with collation and institution following thereupon, shall be a sufficient right and title for the intrant to possesse and enjoy the whole fruits, rents and stipends whatsoever belonging to the Kirk, and to the Ministers serving the cure thereat. And ordaines the Lords of Session, and all other Judges competent, to give out decreets and sentences, letters conforme, horning, and inhibition, and all other executorials upon the said provision and admission of Ministers by Presbyteries, collation and institution following thereupon, such like as they are in use to doe upon collation and institution, following upon presentations from lawfull Patrons.

ACT IX.

Act discharging the going of Salt-pans and Mylnes upon the Sabbath day.

FOrsamickle as the Estates of Parliament presently conveened by his Majesties speciall authority, considering that Gods publick worship upon the Sabbath day is hindered, and the Sabbath day prophaned by the going of Mylnes and Salt-pans upon the Sunday; for remeed hereof, the Estates of Parliament presently conveened by his

Majeſties ſpeciall authoritie, diſcharges and prohibits all Salt-pans and Mylns within this Kingdome, from all going, grinding, making of Salt, or any wayes working upon the Sunday in any time hereafter: And ordaines the Salters, Millers, and other ſervants in the ſaids Milnes and Salt-pans, to attend Gods publick worſhip every Sunday hereafter, under the paines and cenſures contained in the Acts of the Aſſembly, or other Kirk-acts ſet downe hereanent. To the which Acts, the ſaids Eſtates of Parliament interpones the civill ſanction and authority of Parliament for the better execution thereof.

ACT X.

Act diſcharging Salmond-fiſhing on Sunday.

THe Eſtates of Parliament preſently conveened by his Majeſties ſpeciall authority, Conſidering the great abuſe and profanation of the Sabbath day, occaſioned by the fiſhing of Salmond upon that day, whereby many people are withholden from divine exerciſe, and are imployed in the ordinary works of their calling, or otherwayes have opportunity to miſpend their time in unlawfull actions, contrare to the Law of God, and Acts of this reformed Kirk: Therefore, for remeed thereof in all time comming, inhibites and diſcharges all manner of Salmond-fiſhing upon the Sabbath day, under the paine to the contraveeners, to bee puniſhed as breakers of the Sabbath day, by the confiſcation of the nets and fiſh to the behoofe of the poore.

ACT XI.

Act againſt Papiſts.

THe Eſtates of Parliament now preſently conveened by his Majeſties ſpeciall authority, ratifies and approves all and whatſoever Acts, and Statutes of Parliament, Convention, or ſecret Councell, made againſt Papiſts, againſt ſayers and hearers of Maſſe, and againſt Jeſuits, Seminary Prieſts, and againſt excommunicate perſons for Papiſtry, or

for

for reſetting of Jeſuits and excommunicate Papiſts, and againſt the reſetters of the foreſaids perſons, or any of them, in the whole heads and articles thereof; And ſpecially but prejudice of the generality foreſaid, ratifies and approves the Act of Parliament made by his Majeſties Father of bleſſed memory, *Parl.* 13. *cap.* 164. & *Parl.* 14. *cap.* 193, 194. and the Act made *Parl.* 20. *cap.* 5. in the whole heads and articles thereof; And declares, that witting and wilfull reſetting of the perſons foreſaids, ſhall be underſtood to bee committed by theſe who (after lawfull intimation to bee made at the head Burgh of the Shire where they dwell and make their reſidence for the moſt part, and at the Mercate Croſſe of *Edinburgh*, of the names of the Jeſuits, Seminary Prieſts, and excommunicate perſons for the cauſes foreſaids) reſets the perſons foreſaids by the ſpace of three nights together, or three nights at ſeverall times (which is the manner of intimation preſcribed by the ſaid 13. *Parl. cap.* 164. and by the ſaid *Parl.* 20. *cap.* 59.) and that the perſons reſetters in manner foreſaid, ſhall be lyable to the paine and puniſhment contained in the ſaids Acts, without farther verifying of their notice and knowledge, except the intimation foreſaid. And alſo declares, that the ſaids Acts of Parliament ratified, as ſaid is, ſhall comprehend not onely men, but women of all quality, and that they and their reſetters ſhall be liable to the pains therein contained. And ſuch like, the Eſtates ratifies and approves the Act of Parliament made by his Majeſties Father, *Parl.* 16. *cap.* 17. intituled, *Act anent non-communicants*, and ordaines every perſon non-communicant, to be liable to the pains therein contained. And wils and ordaines all Miniſters within their Parochins, and all Presbyters within their Presbyteries, to take tryall and cognition of the premiſſes, and that as fully as the Biſhops or Archbiſhops might have done by the foreſaids acts, or any of them; And abrogates the ſaids acts, in ſo farre as any power is thereby granted to the ſaid Archbiſhops and Biſhops anent the premiſſes.

ACT XII.

Act discharging the Zule vacance [i.e. Christmas], *and appointing the Session to set downe the first of November, and rise the last of February; and thereafter to sit down the first of June, and rise the last of July yearely.*

THE Estates of Parliament presently conveened by his Majesties speciall authority, Understanding that the Kirk within this Kingdome is now purged of all superstitious observation of dayes; And herewith also considering that the keeping of the Zule vacance hath not onely relation to that superstition, and may serve to keepe the famine in memorie, but also that the keeping of the said Zule vacance hath interrupted the course of Justice in this Kingdome, to the hinderance and heavie prejudice of the Lieges thereof. THEREFORE the saids Estates have discharged and simply discharges the foresaid Zule vacance, and all observation thereof in time comming, and rescindes and annulls all acts, statutes, warrants, and ordinances whatsomevir granted at any time heretofore, for keeping of the said Zule vacance with all custome of observation thereof, and findes and declares the famine to be extinct, voyde, and of no force nor effect in time comming. And ordaines the Count and Session of the Colledge of Justice, and Senatours and members thereof, to conveene and sit for the administration of Justice, without any interruption by the foresaid Zule vacance, from the first day of November, to the last day of February thereafter *inclusivè*, yeerely. And ordaines the said Senatours and remanent members of the Colledge of Justice, to rise the said last day of February, and to conveene and sit down again for administration of Justice to the Lieges, the first day of June yeerely, and to rise the last day of July next thereafter *inclusivè*. And also ordains the whole remanent Judges of inferiour courts within the kingdom, to proceed in the administration of justice within their severall jurisdictions, without any respect to the said Zule vacance, and without any interruption or vacation by the famine Zule

Yule vacance, notwithſtanding of any by-gone cuſtome of obſervation of the ſaid Yule vacance, ſeeing the famine is now diſcharged in manner foreſaid.

ACT XIII.

Act diſcharging the Monday Mercat in Edinburgh, Jedburgh, Drumfreis, Brechin, *and* Glaſgow.

FOrſameekle as the Eſtates of Parliament preſently conveened by his Majeſties ſpeciall authority, are informed and underſtand, that travelling upon the Sunday, and the profanation of that day is greatly occaſioned by the Mercats holden weekely upon the Monday in *Edinburgh*, *Jedburgh*, *Drumfreis*, *Brechin*, and *Glaſgow*, and that the Lieges reſorting from the Countrey to the ſaids Mercats upon the Monday, are diſtracted from Gods publick worſhip and ſervice upon the Sunday, and are conſtrained to travell all the Sunday for keeping of the Monday Mercats reſpective foreſaids; For remeed whereof, the ſaids Eſtates of Parliament have diſcharged and ſimply diſcharges all Mercats upon Monday, to be any wayes keeped in the Burghs of *Jedburgh*, *Drumfreis*, and *Brechin* in time comming. And appoints, changes and ordaines the ſamine Mercats, which were in time bygone keeped and holden weekely upon the Monday in the ſaids Burghes of *Jedburgh*, *Drumfreis*, and *Brechin*, to be hereafter keeped and holden in *Jedburgh*, weekly upon Tueſday, and in *Drumfreis* and *Brechin* weekly upon Wedneſday. And alſo the ſaids Eſtates of Parliament foreſaids, diſcharges all Mercats within the Burgh of *Glaſgow*, to be keeped or holden hereafter upon the Monday, for ſelling, buying, and making Mercat of Horſes, and other quicke beſtiall, *Meale* brought to *Glaſgow* Mercat upon Monday from Burrowſtowns, as *Stirling*, *Falkirk*, and other remote places, where men may not come from their owne houſes in the morning to the houre of the Mercat with their ſaids Commodities. *Item*, the Beere-Mercat, and all crafts-mens work brought to be ſold in mercat, alſweill by free as unfree perſons. *Item*, all Mercat for Salt, brought from the Salt-pans upon Forth, the Mercat for ſalt Butter, keeping

Cheese, and Timber of all sorts, which is brought up the river of Clyde, to the Town of *Glasgow*, and ordaines and appoints the mercat for the particular goods foresaids to be keeped hereafter weekely within the Burgh of *Glasgow* upon the Wednesday. And in like maner the saids Estates of Parliament discharges all Mercat to be keeped and holden hereafter within the Burgh of *Edinburgh* upon the Monday, for wooll, Butter, Cheese, Skins, Hides, Shoone.

And generally discharges all mercats in *Edinburgh* upon Monday of all unfree-mens work, brought in to be sold in *Edinburgh* upon the Monday in any time hereafter, but ordaines and appoints the mercat of these goods and merchandise particularly and generally before rehearsed, to be keeped and holden weekly upon the Wednesday within the said Burgh of *Edinburgh* in time comming, in the same manner and as freely in all respects, as the mercat thereof hath bin keeped on the Monday in times by-gone. And therefore ordaines the Lieges to keep and attend the saids mercat dayes respective before rehearsed, as the samin are now appointed to be keeped within the Burghes of *Edinburgh*, *Glasgow*, *Jedburgh*, *Drumfres*, and *Brechin*, and to resort and repaire thereto weekly as they shall have occasion, suchlike and in the same manner as they were in use to repaire to the Monday mercats within the saids Burghes before the discharging thereof; And also ordaines the Magistrats of the saids Burghes, to see the mercats keeped and holden in their saids Burghes upon the dayes hereby appointed, and that no mercats be keeped upon the Mondayes for the goods hereby discharged in time comming. And last, the saids Estates of Parliament discharges and prohibites all mercats and trysts to be keeped hereafter upon Sunday throughout all this kingdom, and discharges all the Lieges from all keeping thereof upon Sunday hereafter, and ordaines this Act to stand in full force as a law while the next Assembly, that the inconveniences redounding hereby to the Lieges, being represented to that Assembly, the Assembly may consider thereof, and as they finde the samine sufficient, they may supplicat the next ensuing Parliament, to rescind this Act in whole or in part, as after tryall it shalbe found hurtfull to the Lieges.

ACT

ACT XIV.

Act for taking order with the abuses committed on the Sunday by the confluence of people, for hyring of shearers on Sunday.

FOrsamekle as the profanation of the Sunday is greatly occasioned in the time of harvest by the great confluence of people to publick places, as ports, or streets of towns, and paroch Kirkes of Landward every Sunday, from morning to preaching time for hyring shearers the week following, whereof there ariseth also sundry tumults, disorders, swearing, drinking, and often fighting on the Sabbath day; For remeed hereof the Estates of Parliament, presently conveened by his Majesties speciall authority, referres and remits the same to be taken order with, to the Justices of peace, and Kirk Sessions where the abuse shalbe committed hereafter by the confluence of the said people, and hyring of the saids shearers upon the Sunday, as said is, as the saids Justices of peace and Kirk Sessions shall find the saids abuses then to be committed, to deserve.

ACT XV.

For directing Letters of horning and caption by the Lords of Session against the excommunicat Prelates, and all other excommunicat persons.

THe Estates of Parliament conveened by his Majesties speciall Authority, Considering the necessity of reviving and putting in execution the 53. Act of the third Parliament of King *James* the sixth, anent Letters of horning and caption to follow upon excommunication of the Kirk after fourty dayes, renues and revives the said Act of Parliament, and ordaines the Lords of Session to grant Letters and other executorials against the excommunicat Prelates, and all other excommunicat persons.

ACT

ACT XVI.

Anent the large declaration or Manifesto.

THe Estates of Parliament conveened by his Majesties speciall Authority, Considering that the supplication of the late generall Assembly to his Majesties Commissioner, against a Booke called, *A large Declaration*, as followeth, was presented unto Us by the Commissioners of the Kirk, and recommended to his Majesties Commissioner, for obtaining from his Majesties Justice and goodnesse the desire thereof, and as the said Booke was examined by the appointment of the Assembly, and found to be dishonourable to God and his true Religion, to this Kirke and Kingdome, to the Kings Majesty, and to the *Marquess of Hammilton* then his Majesties Commissioner, and divers others, persons therein, and to be full of lies, in averring knowne untruths, in wilfull concealing and perverting many truths, in wresting of intentions, words, and actions, as is particularly contained in the censure of the Booke, registrat in the Registers of Assembly: So they having re-examined the same, declares their judgement to be the same thereanent: And therefore ordaines the Authours and spreaders thereof, to be most severely punished according to the Lawes of this Kingdome, against liesing-makers betwixt the Kings Majestie and his Subjects, slanderers of the King & kingdom, and raisers of sedition & discord betwixt them, that all others may be deterred from such dangerous courses, Gods honour may be vindicat, the innocencie of this kirk and kingdome, and his Majesties Justice and goodnesse may appeare, not onely in censuring such Malefactours, but in discouraging all such underminders of his Majesties Throne, and abusers of his Royall Name, by prefixing the same to such scandalous and dishonourable Treaties.

ACT

ACT XVII.

Statutarie appointing Parliaments to be holden once every three yeare.

THe Eſtates of Parliament preſently conveened by his Majeſties ſpeciall Authoritie; Conſidering that by reaſon of his Majeſties ordinary reſidence forth of this his ancient and native Kingdome, the grievances and complaints of his good Subjects, cannot have ſo free and eaſie acceſſe to his Majeſties eares, as the ſame may be conveniently repreſented to his Majeſties Commiſſioners, and the Eſtates of Parliament from time to time, and how neceſſary it is that frequent Parliaments be keeped within this Kingdome for preſervation of the purity of the true Religion now by GODS providence eſtabliſhed within the ſame, and for the equall and impartiall adminiſtration of Juſtice to all his Majeſties Subjects, and maintaining of peace and concord amongſt them, by applying of the true and lawfull remeedies to their grievances and complaints, and timous ſuppreſſing of all abuſes and corruptions, which otherwayes from ſmall beginnings will grow to great diſorders. (which frequent Parliaments was continually obſerved in this Kingdome before his Majeſties Father, of happie memorie, went into *England*;) Have ſtatute and ordained that every three yeare once at leaſt a full and free Parliament ſhall be holden (and oftner as his Majeſtie ſhall be pleaſed to call them) within the bounds of this Kingdome in the moſt commodious place and convenient time to be thought upon, appointed and affixed by his Majeſtie or his Commiſſioner for the time, and the Eſtates of Parliament, before the ending and cloſing of every Parliament, and to be the laſt Act therof. And the whole Eſtates wiſheth that as it was their happineſſe to have his Majeſties preſence at all Parliaments, while the King had his reſidence in this Kingdom, ſo that his Majeſtie would be pleaſed to be preſent at each Parliament, and they humbly ſupplicat his Majeſtie for that effect.

ACT XVIII.

Anent the keepers of the Caſtles of Edinburgh, Striviling, *and* Dumbartane.

THe Eſtates of Parliament preſently conveened by his Majeſties ſpeciall Authoritie; Conſidering that the commandement of the Caſtle of *Edinburgh*, wherein the moſt part of the publick Regiſters, and Records, and the Honours of the Kingdome are keeped; and ſiclike the commandment of the Caſtle of *Striviling* and *Dumbartane*, being a charge of great weight and importance concerning as well the Kings Majeſties honour and ſafety, as the ſecurity and ſafety of this whole Kingdome, ought not to be committed but to ſuch perſons as are knowne and approved by the whole courſe of their life, to be true and faithfull Subjects to his Majeſty, and truſtie and weell affected Countrey-men, loving, and tendring the peace, proſperity, and good of this whole Kingdome, and the preſervation and advancement of the true reformed Religion, now therein by Gods providence eſtabliſhed and profeſſed, and intertaining of Unitie betwixt the King and his good Subjects: Have therefore ſtatute and ordained, and hereby ſtatutes and ordaines that the cuſtody and keeping of the ſaids Caſtles ſhall be onely intruſted to ſuch perſons as are natives born and bred within this Kingdome, known and eſteemed to be of the qualitie foreſaid, without exception, and who before their entry and admiſſion to whatſoever charge, place, or ſervice within the ſaids Caſtles, or any of them, either as Captaines, Conſtables, Commanders, Souldiers, or Servants within the ſame, ſhall be bound and obliſht by a ſolemne oath to bee given and made by them, and every one of them, to make faith that they ſhal faithfully employ whatſoever power, charge, or ſervice committed, or that ſhall be committed to them within the ſaids Caſtles, or any of them, ſo far as they can, or in them lyes, to the Kings Majeſties honour and ſafety, to the peace, ſafety, good, and proſperity of this Kingdome, and common-wealth, and to the preſervation and advancement of the true reformed Religion therein preſently eſtabliſhed and profeſſed, as they will anſwere to God. Like as incaſe it ſhall happen any of the perſons foreſaids, to doe or attempt any thing

thing contrary to the premiſſes, or any part thereof; It is ſtatute and declared that they ſhall be puniſhed with all rigour as Traitours and common enemies to the King and Countrey: And farther, That the Captaines and Commanders of the ſaids Caſtles ſhall bee choſen by his Majeſtie from time to time by adviſe of the Eſtates of Parliament, and that ſuch as ſhall happen to be placed therein betwixt Parliaments ſhall be firſt tryed and found by his Majeſties Councell to be of the quality above-expreſt, and ſhall have the charge thereof onely to the next enſuing Parliament, by the which they ſhall of new be tryed and allowed, or otherwiſe his Majeſtie ſhall place others therein by the adviſe of the Eſtates, as ſaid is: Alwayes without prejudice of the Earle of *Mare* his heritable right of the keeping of the Caſtle of *Striviling*.

ACT XIX.

Anent production of the Regiſters and Records of Parliament to the firſt Seſſion of each Parliament.

THe Eſtates of Parliament now preſently conveened by his Majeſties ſpeciall Authoritie; Conſidering that for the better clearing and reſolving of all doubts and difficulties, which may ariſe in Parliaments, anent ſuch matters as ſhall be brought in before them, It is very neceſſar that they have inſpectiõ of the Books, Regiſters, and Records of Parliaments as they ſhall have occaſion to make uſe thereof; Have ſtatute and ordained that in all times comming the Clerke of Regiſter and his Deputes, and ſuch others, who for the time ſhall happen to have the charge, keeping, or power of any of the ſaids Regiſters or Records, ſhall be holden to exhibite and produce the ſame, as they ſhall be required by the Eſtates in time of Parliament, that they may have the uſe and inſpection thereof upon all occaſions, as they ſhall think expedient for clearing of whatſoever difficulties; And ſiclike that the Clerk of Regiſter, or ſome having power from him, and intruſted with the keeping of the Regiſters, ſhall bee preſent at all times, and ſhall be ready to give extracts to the Lieges in their particular affaires, upon their reaſonable charges, and expenſes, and both

theſe under the paine of deprivation of the party contraveening any of the ſaids members of the Acts, or to be otherwayes more myldly or ſeverely puniſhed, as the Parliament ſhall finde the fault to demerit.

ACT XX.

Diſcharging all Proxies to be admitted in Parliament, and that no forraine Noble-man ſhall have place and voice in Parliament, unleſſe they have ten thouſand merkes of land-rent within the Kingdome.

THe Eſtates of Parliament preſently conveened by his Maieſties ſpeciall Authority, Conſidering how farre the dignity, honour, and Authority of the high and ſupreme Court of Parliament, which is the great Councell of this Kingdome, hath beene and is yet likely to be farther diminiſhed and weakned by two reaſons, one is the giving of power of voicing and reaſoning to Proxies and Procurators in abſence of ſuch as are much tyed to give their perſonall judgement, as their perſonall preſence, and hath all theſe honours, riding, ſitting, reaſoning, and voicing in Parliament, onely conferred on them and their Succeſſours perſonally, So that it is as abſurd that they ſhould give power to any, to reaſon or voice for them, as to give any power to ride and to ſit in their place of honour, and dignity; And it might tend to the weakning and utter overthrow of Parliaments: For thus the abſence of the moſt part of the beſt qualified, and experienced might be ſupplied by Proxies granted to a few, and of leſſe abilities. The other is, the granting to ſtrangers, having titles of honour conferred on them without any other intereſt in this Kingdome, power of ſitting, riding, reaſoning, conſulting, and voicing in this Court of Parliament, whereas none ſhould be members of this Court but ſuch as have entereſſe by Birth, Bloud, or Inheritance within this Kingdome, and ſo may be ſenſible of the prejudice or advantage following the lawes and conſtitutions thereof: Therefore the ſaid Eſtates ſtatutes and ordaines, that hereafter all Noblemen, viz. Dukes, Marqueſſes, Earles, Vicounts, and Lords, ſhall give their perſonall preſence in all Parliaments, and ſo being perſo-

perſonally preſent, reaſon, and adviſe, and voice, and no waies by proxies or procurators: but diſchargeth any ſuch procurator and Commiſſions in all time comming: and that no perſons ſhall hereafter have any place or voice in Parliament, as ſaid is, but ſuch Noblemen before ſpecified, and Commiſſioners from Shyres and Burrows, as hath intereſſe either by Birth, Bloud, or by inheritance within this Kingdome, and that proportionall to the honour and dignity they carry, which in the leaſt proportion for every Nobleman muſt be ten thouſand merks by yeare of Land rent. And that notwithſtanding any gifts or patents granted or to be granted to any perſon whatſoever. Suchlike the eſtates foreſaids, caſſes and annulls all acts and conſtitutions, any wayes derogatory to this preſent Act or any part thereof.

ACT XXI.

Act diſcharging the granting of Protections by the Lords of Councell and Exchequer.

FOraſmeekle as the Eſtates of Parliament preſently conveened by his Majeſties ſpeciall authority, Conſidering the great prejudice and hurt ſuſtained by his Majeſties Highneſſe Lieges, by the frequent granting of Protections and Superſederes, and remembring herewithall, that his Highneſſe umquhile deareſt father of worthy memory, by the 47. Act of his eleventh Parliament, *anno* 1587. intituled, *All Superſederes, as contrair to the furtherance of juſtice, are forbidden*: Of the which Act the tenour followeth. Foraſmekle as our Soveraigne Lord, and the Eſtates of this preſent Parliament, underſtanding great contempt to be done to his Higneſſe Lawes, and great hurt to his Lieges, by paſſing of Licences and Superſederes, which daylie uſes to be granted to ſuch as either by themſelves, or other friends, have credit of his Majeſty, they being at his Highneſſe Horne, either for cauſes of Treaſon, or not ſatisfying of their debts to their creditours, for not obtempering decreets and charges; THEREFORE our Soveraigne Lord with adviſe foreſaid, ſtatutes and ordaines, that no ſuch Licences and Superſederes be granted in any time comming. And in caſe any happens to be purchaſed, declares the ſame

to be null of the Law, and not admiſſable by any Judge, nor effectuall to the purchaſer in any wayes. And ordaines all Judges within this Realme, to proceed and doe juſtice to all parties ſuch-like and in the ſame manner, as if the ſaids Superſederes had never been purchaſed nor produced. And alſo by the 13, Act of his 23, Parliament, in *anno* 1621, intituled, *Anent the diſcharging of Protections:* Of the which Act alſo the tenour fellowes. Our Soveraigne Lord and Eſtates of Parliament, underſtanding that there may ſundry Protections be ſought by bankrupts, and others, who are adebted in great ſummes of mony, wherby the execution due unto the creditours by the Lawes of the Country againſt the debter, may be fruſtrat, to the great damnage of the creditour. FOR REMEED whereof it is ſtatute and ordained, that hereafter the Lords of Seſſion ſhall grant no Protection from any execution due and competent againſt any man of the Law. And declares, that if any ſhall bee hereafter granted, the granter of the ſame ſhall be ſubject and lyable of the Law for the ſumme from the which he hath granted protection. And the ſaids Eſtates of Parliament foreſaid, being carefull that the prejudices and evills incurred and ſuſtained by his Highneſſe Lieges, by the granting of the ſaids Protections, be helped and remeeded, Have therefore renewed, ratified, and approven, and by theſe preſent, renewes, ratifies, and approves the foreſaids two particular Acts of Parliament above mentioned, in the whole heads and clauſes thereof before rehearſed, conforme to the tenour of the ſamine which are inſert here intill *ad longum, ut ſupra.* And ordaines the ſaids Acts, & every one of them, to have the ſtrength of a Law, with full force and execution, conform to the tenour thereof in all time comming, With this addition, That the certification of the foreſaid laſt Act made in *anno* 1621, againſt the Lords of Seſſion, ſhall alſo be extended againſt the Lords of Secret Councell and Exchequer; AND THEREFORE the Eſtates of this preſent Parliament ſtatutes and ordaines, that hereafter the Lords of Privie Councell, Seſſion, or Exchequer, ſhall grant no protection from any Execution, due & competent againſt any man of the Law; and declares, that if any ſhall be hereafter granted, the granter of the ſame ſhall be ſubject and lyable of the Law to the Creditor, for the ſumme, from the which he hath granted protection. And ordaines all Sheriffs,

riffs, Stewarts, Baillies of Regalities, Proveſts and Baillies of Burrows, and other Officiars of juſtice in all time comming, to proceed in diſcharge of their duty and execution of the command of our Soveraigne Lords Letters, notwithſtanding of any Protection or Superſedere.

ACT XXII.

Act anent the Exchequer, declaring the ſamine to bee onelie Iudges to matters concerning the manageing of the Kings Rents and Caſualities.

THe Eſtates of Parliament now preſently conveened by his Majeſties ſpeciall authority, for the explanation of the 18, Act of the late Parliament holden at *Edinburgh*, in the moneth of June 1633, year, intituled *Anent the Exchequer*, Finds, declares, ſtatutes, and ordaines, that the validity or invalidity of Infeftments of his Highnes property, or of any other Infeftments, may not be diſcuſt nor decided in Exchequer, neither by way of Action, Exception, or Reply, but that the diſcuſſing and decision thereof, is only proper to the Lords of Seſſion. It is added, that the Exchequer are only Judges to matters concerning the managing of the Kings Rents and Caſualities.

ACT XXIII.

In favours of theſe who held their lands of Archbiſhops, Biſhops, or of their Chapters.

THe Eſtates of Parliament preſently conveened by his Majeſties ſpeciall Authoritie; Conſidering that the Offices of Archbiſhops, Biſhops, Archdeanes, Deanes, and others the members of their Chapters, are now aboliſhed out of this Kirke and Kingdome: And here-with alſo taking to their conſideration that there is ſundrie Noble-men, Gentlemen, and others within this Realme, who held their lands of the ſaids Archbiſhops, Biſhops, Archdeanes, Deanes, and others, members of Chapters (who

(who are now aboliſhed foorth of this Kirke and Kingdome, as ſaid is) for payment of certaine yearly few dueties, and fulfilling of certaine clauſes irritant, and performing of other conditions contained in their Infeftments, Takes, and Rights: And who not knowing to whom they ſhall now pay their ſaids dueties, and fulfill the other conditions of their Infeftments and Rights, may bee prejudged by incurring of the failzie and danger of the clauſe irritant of their ſaids Rights for not payment of their few and other dueties therein ſpecified: And by the incurring of the certification contained in the Acts of Parliament ſet downe anent the payment by Vaſſels of their few dueties to their ſuperiours. The ſaids Eſtates for remead hereof, and for eſchewing of the prejudice and danger that may come hereby: Findes and declares, that theſe Noble-men, Gentle-men, and others who by their Infeftments, Takes, and Rights, are adebted in payment of few and Take dueties, or obliſht in fulfilling of any other conditions to the ſaids Archbiſhops, Biſhops, Archdeanes, Deanes, or other Beneficed perſons, members of their Chapters, now aboliſhed, as ſaid is, are not, and ſhall not bee in *mora*, for not payment of their ſaids dueties, and not fulfilling of the other conditions of their Rights: And that the clauſe irritant of their Infeftments, Takes, and other Rights ſhall not runne againſt them; Nor yet the certification of the ſaids Acts of Parliament militat againſt them, for not payment of their ſaids dueties, and not fulfilling of the other clauſe of the Rights during the intervall of time, betwixt the firſt day of *April* 1638. yeares, and ſenſyne, and in time comming, while order bee taken by the Eſtates of Parliament, anent the way and manner of payment of the foreſaids few and other duties for the ſaids Noble-men, Gentle-men, and others foreſaids, their ſecuritie for the payment thereof, and while the ſame order ſo bee taken by the Eſtates hereanent, bee publickly notified to all the Lieges, notwithſtanding of any clauſe irritant, contained in the foreſaids Infeftments and Rights: And notwithſtanding of the certification of the Acts of Parliament ſet downe againſt theſe who payes not their few dueties to their Superiours.

Anent

ACT. XXIIII.

Anent Vaſſels of erections, that they be not ſubject in double payment, nor the ſuperiours defrauded of their few dueties.

THe Eſtates of Parliament conveened by his Majeſties ſpeciall Authoritie: Conſidering that whereas by the generall ſurrander of Kirke lands and erections made by the Superiours and Titulars thereof, in favours of the Kings Majeſtie: It is ſpecially provided that the ſaids ſuperiours and Titulars notwithſtanding their ſurrander foreſaid ſhall have right to the Few-fermes and dueties of the Vaſſels and Fewars of the ſaids Kirke lands and erections, till the Kings Majeſtie make payment to them of the prices of the ſaids Few-fermes, and dueties modified by the Lords, and others of the Commiſſion for ſurranders and teinds. And ſiclike the Fewars and Vaſſels of the ſaids Kirke lands and erections, are oblidged by their new Infeftments under the great Seale, to pay the ſaids Few-fermes and dueties to the Kings Majeſtie and His Succeſſours: And ſo are lyable to double payment thereof, without remead bee provided. It is therefore ſtatute and ordained by the ſaids Eſtates, that the ſaids Fewars and Vaſſels of Kirke lands and erections, their heirs and ſucceſſours, ſhall be oblidged to make thankfull payment of the ſaids Few-fermes, and dueties, and ſervices uſed and wont, contained in their Infeftments, and whereof the ſaids Superiours and Titulars have beene in poſſeſſion preceeding that ſurrander foreſaid to the ſaids Superiours and Titulars, their heirs and ſucceſſours, aye and while they get payment of the prices modified by the ſaids Lords, and others of the Commiſſion foreſaid: And that Letters of horning and poinding ſhall bee granted to that effect, without prejudice alwayes to his Majeſtie and his Succeſſours, of the Superioritie of the ſaids Fewars and Vaſſels ſurrandered in manner foreſaid, and without prejudice to them of their Infeftments, taken to be holden of his Majeſtie and his Succeſſours: Like as it is declared, that the ſaids Fewars and Vaſſels of Kirke lands and erections, have beene in *bona fide* in payment of the ſaids Few-fermes and dueties to the ſaids Superiours and Titulars of all

termes by-gone, according to the proviſion contained in the ſaid generall ſurrander.

ACT XXV.

Appointing all grievances to bee given in plaine Parliament.

THe Eſtates of Parliament preſently conveened by his Majeſties ſpeciall Authoritie, conſidering that the Act of Parliament made in *anno* 1594. in the 14. Parliament of King *James* the 6. chap. 218. whereby all matters and grievances to be given in to Parliament, are appointed to bee given to his Majeſties Clerk of Regiſter, and by him preſented to the Eſtates, Hath bred great hurt, and prejudice to the liberties, and freedome of this Kirke and Kingdome, and Subjects thereof in time bygone, as is evident by experience of the evils that hath flowed there-from: Therefore, the ſaids Eſtates for remead hereof retreates, reſcindes, caſſes, and annulles the foreſaid Act of Parliament, and declares the ſame to to bee null and of none availe, force, nor effect in all time comming: And ordaines and appoints all grievances, and other matters that are to be handled and treated of in Parliament hereafter, to bee given in, and preſented in open and plaine Parliament in all time comming.

ACT XXVI.

For ſuppreſsing the diſtinction of ſpirituall and temporall Lords of Seſsion.

THe Eſtates of Parliament preſently conveened by his Majeſties ſpeciall Authoritie, caſſes, annulls, and reſcinds that Article of the firſt Act of the fifth Parliament holden by King *James* the fifth, of worthie memorie, Anent the inſtitution of the Colledge of Juſtice, bearing that the Lords of Councell and Seſſion ſhall bee choſen halfe ſpirituall, halfe temporall: And decernes and ordaines the whole number to bee temporall and none

none of them ſpirituall: And the foreſaid diſtinction of ſpirituall and temporall to be ſuppreſt and forgotten in all time comming.

ACT XXVII.

Againſt lieſing makers of whatſoever qualitie, office, place, or dignitie.

THe Eſtates of Parliament preſently conveened by his Majeſties ſpeciall Authoritie, conſidering the honour, dignitie, and authoritie of the ſupreame Court of Parliament, over the Councell and Seſſion, and all other civill Judicatories of this Kingdome, which hath their originall, their power, and antiquity from the Kings Majeſtie and the Eſtates of Parliament, is ſubordinate thereunto, and ought to bee countable and cenſurable by them, for their abuſing of their power, to the prejudice of the countrey: For the well whereof, they were eſtabliſhed, according to the twelfth Act of the ſecond Parliament of King *James* 4. wherein the Kings Councell was ſworne in preſence of the three Eſtates, to give his Highneſſe a true and effauld Counſel, in all matters concerning his Majeſtie, and his Realme; And to bee reſponſall and accuſable to the King and his Eſtates of their Counſel: conſidering alſo, that during his Majeſties abſence foorth of this Kingdome, it is moſt neceſſar for the publicke peace of this Kingdome, & his Majeſties honour, that all miſ-informers, raiſers, and intertainers of jealouſies, ſuſpitions, and diviſions betwixt the King, this Kirke and Kingdome, ſhould be ſeverely puniſhed, and eſpeciallie all bad counſellers, who in ſtead of giving his Majeſtie a true & effauld counſell, hath given, or will give information and counſell to the evident prejudice and ruine of the liberties of this Kirke and Kingdome, ſhould be examplary judged and cenſured by the Kings Majeſtie and the Eſtates of Parliament, therefore they renew and revive all Acts of Parliament made againſt lieſing makers, raiſers and intertainers of jealouſies, contentions, and diviſions betwixt

the Kings Majeſtie and this Kirke and Kingdome. And declares that no dignity, quality, place, or office whatſoever ſhall exeeme theſe or any perſon whatſoever from the cenſure of the ſaids Acts.

ACT XXVIII.

Annulling all unlawfull and unjuſt Proclamations made under the paine of treaſon, againſt the diſobeyers.

FOrſomuch as the Eſtates of Parliament preſently conveened by his Majeſties ſpeciall Authority, having taken to their conſideration that there hath beene divers unjuſt and unlawfull Proclamations made, commanding the obedience of things unjuſt and unlawfull, (tending to the overthrow and prejudice of the lawes and liberties of Kirk and Kingdome) under the paine of treaſon; As alſo declaring the diſobeyers of theſe unlawfull and unjuſt proclamations to be rebels and traitours, which is againſt law, equitie, and reaſon, no tryall nor declaratour of treaſon having proceeded againſt them of before. Findes and declares all theſe proclamations, with the pretended Acts and warrands for making and proclaming thereof, to bee null and of none availe, force, nor effect, with all that hath followed or may follow thereupon: And therefore the ſaids Eſtates of Parliament caſſes and annulls the foreſaids pretended Proclamations, with all the ſaid Acts and warrands whereupon the ſame proceeded: And findes and declares that no perſon nor perſons can be declared traitours, but either by the Parliament it ſelfe, and by Act and ſentence thereof, or then by the lawfull ordinar Judge, after tryall, and finding that the ſaids perſons hath contraveened, a law and Act of Parliament made under the paine of treaſon againſt the diſobeyers and contraveeners thereof.

Explaining

ACT XXIX.

Explaining the preceeding Acts of Parliament made againſt Bands and Conventions amongſt the Subjects, as alſo declaring the Bands and Conventions made and keeped ſince the beginning of the preſent troubles, to bee legall and lawfull.

FOrſomuch as the Eſtates of Parliament preſently conveened by his Majeſties ſpeciall Authoritie, Conſidering that by the 12. Act of the tenth Parliament of the Kings Majeſties umwhile deareſt Father, of eternall memorie, All Leagues and Bands amongſt the Subjects are diſcharged, and by the 131. Act of the eighth Parliament of the Kings umwhile deareſt Father, All Councels, Conventions or Aſſemblies without the Kings command or licence, are alſo diſcharged, under the paines ordained by the Acts of Parliament againſt ſuch as unlawfully convocates the Kings Leages: And that alſo by ſundrie other preceeding Statutes and Acts of Parliament made by his Majeſties moſt noble Progenitours, the foreſaids Leagues, Bands, Counſels, Conventions, and Meetings, are likewiſe diſcharged. And here-with alſo the ſaids Eſtates taking to their conſideration what was the true end and meaning for making of the foreſaids Acts, and how farre the ſame in equitie and reaſon can be extended, findes and declares that the foreſaids Acts and Laws particularly and generally before expreſt, is not, nor can not be extended againſt any Bands, Leagues, Counſels, Conventions, Aſſemblies, Committies, or Meetings, made, holden, and keeped by the Subjects, for maintenance and preſervation of the Kings Majeſtie, the Religion, Lawes, and Liberties of the Kingdome, or for the publicke good, either of Kirke or State. But the ſaids Eſtates findes and declares, that all theſe Bands, Conventions, Committies, and other Meetings made and keeped by the Eſtates and Subjects of this Kingdome, for the publicke good of King, Kirke, and State, and intended for the defence and preſervation thereof, ſince the beginning of theſe preſent troubles, are not prohibited

hibited nor diſcharged by the foreſaids Lawes and Acts of Parliament, particularly and generally before rehearſed, nor none of them. And can no wayes be underſtood nor interpret to ſal within the compaſſe of the diſcharge, & prohibition of the foreſaids Acts, and doth no waies contraveene the ſame, nor none of them. And therefore the ſaids Eſtates ratifies, approves, and allowes all the ſaids Bands, Conventions, Committies, and other Meetings which are and hath beene made and keeped within this Kingdome, for the defence and preſervation of the Kings Majeſtie, the Religion, Lawes, and Liberties of this Kirke and Kingdome, ſince the beginning of the preſent troubles thereof. And declares the ſame to bee lawfull and legall deeds, and that they doe no wayes contraveene the foreſaids Acts of Parliament *reſpective* above mentioned, nor none of them, nor no other Law, nor conſtitution of this Kingdome.

ACT XXX.

Anent the ward and marriage of theſe who ſhall happen to bee killed in the defence of the Religion and liberties of Kirke and Kingdome.

THe Eſtates of Parliament preſently conveened by his Majeſties ſpeciall Authority, Taking to their conſideration the prejudice that may come to theſe Subjects, who holds their lands ward of the Kings Majeſtie, or of any other Superiour whatſoever, and ſhall happen to be killed in the defence and maintenance of the Religion, and of the lawes and liberties of this Kingdome, during the time of the preſent troubles thereof, hath ſtatute and ordained, and hereby ſtatutes, ordaines, and declares, that the profit and benefit of the ward marriage, none entreſſe, and reliefe falling by the deceaſe of any of theſe who ſhall happen to be killed in manner and for the cauſe foreſaid, with the whole commodity that can follow upon the ſame; ſhall onely pertaine, and freely be given and diſponed to the heires Relick and Bairns, of theſe who ſhall happen ſo to be killed as followes, viz. Where the Relicke and Remanent Bairnes (by the heire) ſhall bee found provided by the Defunct: Then in that caſe the whole benefite

of

of the ward marriage, none entreſſe and relieſe ſhall ſolely belong to the heire. But where the Relicke and remanent Bairnes by the heire be's not found provided, in that caſe the benefite of the marriage ſhall onely pertaine to the heire, and the profite, commoditie, and benefite of the ward, none entreſſe, and relieſe ſhall bee imployed and uſed for the entertainement and maintenance of the Relicke and Bairnes unprovided: And alſo for the entertainement of the heire, if hee have no other meanes for maintenance: And what is overplus by the Relicke and Bairnes, their intertainment foreſaid, ordaines the ſame ſuperplus to be imployed for the proviſion of the ſaid remanent Bairnes, by the heire unprovided, as ſaid is. Providing alwaies that the ſaids heires, and other perſons foreſaids, to whom the benefite of the ſaids ward, marriage, none entereſſe, and relieſe is appointed to pertaine in manner *reſpective* before rehearſed, Be's found not to have ſtudden againſt the maintenance of Religion, lawes and liberties of Kirk and Kingdome, contrare to the late Covenant, ratified in this preſent Parliament: And alſo the ſaids Eſtates finds and declares, that the Kings Majeſtie, and all other Superiours whatſoever of the ſaids ward holdings, ſhall be altogether ſecluded from the benefite of the foreſaid ward marriage, none entreſſe, and relieſe falling by deceaſe of their Vaſſels, in manner, and for the cauſe before rehearſed.

ACT XXXI.

Ratifying the Act of the Lords of Seſſion, made for ſupplying of the abſence of the Signet, and diſcharging the tranſporting thereof, or any other Seal in time comming.

THe Eſtates of Parliament preſently conveened by his Majeſties ſpeciall Authority, Ratifies and approves the Act of the Lords of Councell and Seſſion made at *Edinburgh* the penult day of *March*, 1639. yeares, whereof the tennor followes: The which day the Lords of Councell and Seſſion, being petitioned by ſome of his Majeſties Lieges, to provide remead againſt the prejudice ſuſtained by them through the exportation of the Signet out of this Kingdome: And thereupon taking unto their conſideration

the

the manie great inconveniences redownding to this Realme, and whole Lieges thereof: And manifeſtly enſuing by the tranſporting of the Signet, not only from the place of reſidence of the ſaids Lords, but out with the bounds of this Kingdome into *England*, without any reaſon or example: Therefore after mature deliberation, they have ſtatute and ordained, and for remead of the ſaid heavie prejudice, ſtatutes and ordaines, that all ſummonds, Letters, Charges, Suſpenſions, Signators, or other Writs whatſoever, which by the law and cuſtome of this Realme uſeth to paſſe the ſaid Signet, ſhall be preſented to *George Hadden* writter to the Signet, and the ordinarie pryce due for the Signet, conſigned in his hands, to be made foorth comming to the Lord Secretarie, and his keepers of the Signet, in his name, Whereupon the ſaid *George Hadden* ſhall marke the dait of the ſaid offer, beſide the walxe at the place cuſtomably, bearing the daite of the Signet, and write thereupon theſe words (*marked by me according to Act and warrand of the Lords of Seſſion, and ordained to bee an warrand for execution hereof, or paſſing through the Seals, albeit it bee not ſignetted*) which words he ſhall ſubſcribe with his Signet and ſubſcription manuall: Which Summonds, Charges, Letters, Suſpenſions, Signators, or Writs whatſoever ſo daitted, and ſubſcribed by the ſaid *George Hadden*, ſhall have the ſame effect in all reſpects, as if the Signet were affixed thereto: And the ſaids Lords declares, that the ſame ſhall be a ſufficient warrand to all keepers of Seales and Regiſters, Meſſengers of Armes, Purſevants, Heraulds, or others perſons whatſoever, for paſſing of the ſaids writs through the Seals, execution of the ſaids Summonds, Letters, Charges, and Suſpenſions, and doing all deeds incumbent to their office, ſuch like and as amplie and warrantablie in all reſpects, as if the ſame had paſt the Signet, and that aye and while the ſaid Signet bee returned againe to *Edinburgh*, and the ſame intimate to the Lieges: The ſaid *George Hadden*, alwaies keeping and retaining the warrandiſe, and making a minute and note thereof: And making the ſame together with the prices payed therefore, foorth-comming to the Lord Secretarie, or others in his name by his warrand: And ordaines theſe preſents to be intimate to all his Majeſties Lieges, by publick Proclamation at the Mercat croſſe of *Edinburgh* to be made hereupon:

upon: And theſe preſents for the full warrand of the whole premiſſes, to be inacted and recorded in their books of Sederunt, which Act, the ſaids Eſtates not only ratifies in manner above ſpecified: But alſo ordaines the ſaid Act to ſtand in full force and ſtrength, to the effect above-written, therein ſpecified conforme to the tennor thereof foreſaid while the day of 1600 and years. And ſtrictly inhibits and diſcharges all keepers of the Signet in any time hereafter, for any cauſe or any pretended occaſion whatſoever to tranſport or carry the Signet, or any Seale forth of this Kingdome under the paine of death, and confiſcation of their moveable goods.

ACT XXXII.

Diſcharging all cuſtome of Ammunition brought home to the lieges to their owne uſe for defence of religion and liberties of Kirke and Kingdome.

THe Eſtates of Parliament preſently conveened, by his Majeſties ſpeciall authority, Conſidering the priviledge and exemption bruiked by the Nobility and Barrons, of this Kingdome, whereby they have beene exeemed from payment of all cuſtome, for goods imported to this Kingdome, for their owne uſe: And there-with-all, Taking to their conſideration that the ſaid exemption, ought more eſpecially be enjoyed, for the armes brought home, at this time to the Nobility, Barrons, and Gentry, of this Kingdome, and all others his Majeſties lieges whatſoever, for their owne uſe, for defence of Religion, Liberties of this Kirke, and Kingdome, in thir times of troubles, ſince the year of God 1637. Therefore ſtatutes and ordains, that all ſort of Ammunition whatſoever, brought into this Kingdome, ſince the year of God 1637. or to be brought in hereafter during the time of thir troubles, ſhall bee free of all cuſtomes, and impoſition whaſoever, And inhibites and diſcharges, all Cuſtomers, or whatſoever receavers thereof, of exacting any cuſtome, or impoſition for any kinde of armes, or ammunition already imported, or to

be imported, during the time forsaid. And of all ariesting or detaining, the saids armes, and ammunition, or any goods belonging to the merchands importers thereof, for any custome acclaimed for the same: which the Estates finds nowayes due, nor reasonable to be granted in the caise foresaid.

ACT XXXIII.

For the Committies of Estates.

THe three Estates of Parliament presently conveened, having taken to their consideration the present estate of this country and Kingdome, being invironed and threatned with armes, by sea and land, and great hostile preparations, hatcht, and prepared against the same, without any just ground or quarell, whereby (as manifestly doeth appeare) there is nothing lesse intended, against this Church, and Kingdome, nor an utter exterminion, and totall destruction: So that the saids Estates, are necessitate, and forced, to put themselves, in readinesse, for a just, and lawfull defence, of the religion, Laws, Lifes, Liberties, and Countrey: and withall considering, how necessar it is, for the good of the publick, well of the Countrey, and maintenance of the armies listed, and to be uplifted, and out-rieked, both by sea, and land, and for ordering, directing, and governing, of the whole body of this Countrey, and Kingdome, That a setled grave and solide Committie from the Estates be elected, nominate, constitute, and authorized, by this present Parliament: which Committie, from the Estates, shall consist of a competent number, of the most able, qualified, and trustie Noblemen, Barrons and Burgesses, of this Kingdome. Therefore the foresaids Estates, of Parliament, now conveened, doe hereby nominate, elect, choise, and appoint, the persons after-specified, viz: *John* Earle of *Rothes*, *James* Earle of *Montros*, *John* Earle of *Cassels*, *John* Earle of *Wigtoune*, *Charles* Earle of *Dumfermling*, *William* Earle of *Lothian*: *John* Lord *Lindesay*, *John* Lord *Balmerino*, *James* Lord *Couper*, *Robert* Lord *Burghly*, *Archbald* Lord *Napeir*, *John* Lord *Lower*, *Sir Alexander Gibson* of *Dury*, *Sir John Hope* of *Craighall*, *Sir John Scot* of *Scotstarvet*: Senators of the Colledge of Justice, *Sir Thomas Nicolsone*

Nicolſone of *Carnok*, *Sir Patrik Hepburne* of *Wauchton*, *Sir David Hume* of *Wedderburne*, *Sir George Stirling* of *Kier*, *Sir Patrik Murray* of *Elibank*, *Sir Patrik Hamiltoune* of *Littlepreſtone*, *Sir William Cunninghame* of *Caprintone*, *Sir William Douglas* of *Cavers*, *Iames Chalmers* of *Gadgirth*, *Sir Thomas Hope* of *Carſe*, *Drummond* of *Riccartoun*, *Leſly* of *Forbes*, *Maſter George Dundaſſe* of *Manor*, *Iohn Smyth*, *Edward Edgar*, *Thomas Paterſon*, *Richard Maxwell*, Merchands, Burgeſſes of *Edinburgh*, *William Hamiltoune* Burges of *Lithgow*, *Maſter Alexander Wedderburne* Clerk of *Dundie*, *George Porterfield* Balyie of *Glaſgow*, *Hew Kennidie* Balyie of *Aire*, *Iohn Rutherfurd*, Proveſt of *Iedburgh*, *Maſter Alexander Iaffray* Burges of *Aberdene*, or *Maſter William Ore* in his abſence, *Iames Sword* Burges of *St Androns*, and *Iames Scot* Burges of *Montros*, to be Commiſſioners from the Eſtate, to whom the Eſtates and Body of this preſent Parliament, Gives, and commits full power, warrand, and Commiſſion, to do, order, direct, act, and put in execution, every thing neceſſar, expedient, and incumbent, alſwell for the preſervation, and maintenance, of the Armies both of Horſe, and Foot, by Sea, and Land, as for ordering the Countrey, and whole body and inhabitants thereof, deciding of queſtions and debates, which ſhall happen to ariſe, or fall out in any buſineſſe which ſhall occaſion, or offer, in this Kingdome, concerning the peace and quyet thereof, but prejudice of the Colledge of juſtice, or any other ordinarie judicatorie within this Kingdome, Lawfully eſtabliſhed by act of Parliament, which ſhall nowayes be prejudged by this commiſſion, and with full power to them, to borrow, uptake, and leavy moneyes for the uſe of the publick: and to give, and preſcrive, ordors, and directions, for depurſing thereof, and for any other thing requiſite which may concerne the good, quiet, and peace of the Countrey, and with power to them, to call and conveene ſuch Noblemen, Barrons, Burgeſſes, and other countreymen, to repaire to them for their Counſell, and aſſiſtance, in any buſineſſe, which ſhall occure, as they ſhall finde neceſſar & expedient, & with power to them, to give orders and directions to collectors, cõmiſſioners, as all other perſons, who ſhall happen to be employed, or have charge or place either in the army or in the countrey in the publick buſines, in every thing, which concernes their

place, and charge, and to call them to an accompt, als oft, as they pleaſe, and to appoint Auditors for hearing, and receiving thereof, (whither of their owne number or any other they pleaſe to nominate, and with power to them, to allow and diſallow, as they ſhall finde equitable, and expedient, for what ever the ſaids Commiſſioners ſhall either uplift and borrow for the publick uſe, or ſhall finde dew, by any compts, bands, bills of exchange, or other furniſhing or debt already borrowed and advanced for the uſe of the publick, either in money, victuall, or any other neceſſar furniſhing whatſoever, the ſame compts being fitted and found lawfull by the ſaids Commiſſioners and their auditors forſaids. The ſaids Eſtates declares that what ſhall be found dew, or reſting thereof ſhall be a lawfull debt, and burthen, which ſhall burthen and affect the ſaids Eſtates who do hereby bind and obliſh them and their ſucceſſors, to pay, relieve, ramburſe, and defray the ſame, likeas the ſaids Eſtates of Parliament, doe hereby give and grant, full power and warrand to the ſaids Commiſſioners from the Eſtate, to preſcrive, injoyne and ſet downe rules, and wayes, for defrayment of the ſame burthens and for payment and reliefe thereof to the creditors and others who lyes, and ſhall ly under the burthen of the ſame, and that out of the readieſt moneys, or other goods, belonging to the publick, & Eſtate, or otherwayes by proportion, to impoſe the payment and relief thereof, upon the Eſtate, and inhabitants of the Countrey according to the rentals, rolls, and valuations of the rents of the Kingdome: And for that effect to reviſe, comptroll, fit and allow the whole compts of the comon burthens, alſwell already reſtand, owand, by bands, contracts, bills of exchange, letters of credite, factorie compts, or otherwayes, as which ſhall happen to be borrowed and reſtand, awand hereafter, and having drawne the ſame to a totall ſumme, to caſt a proportionable part thereof upon every ſhereſdome presbytrie, parochin and Burgh within this Kingdome, conforme to the ſaids valuations. And which ſhereſdomes, presbyteries, & burghs, ſhall divide the ſame among the particular perſons, ayable therein, and that letters be direct in the ordinar maner, alſwell for ingaddering thereof as for reliefe thereof, with certification, if the ſame or any part thereof, ſhall not be payed, at the termes appointed, by the ſaids Commiſſioners auditors forſaids,

forſaids, The perſons refuſers, or delayers, ſhall not onely pay a-nuel-rent for the ſame, conforme to the Act of Parliament; but ſhall alſo pay ten markes for each hundreth markes failzie, with power likewiſe to them as ſaid is, to ſet downe wayes for exſyſes to be layed on vivers for the weall of the Countrey, and helping to releave the burthens thereof, and maintenance of the Armie: And with power to them to give orders, inſtructions, & directions to all inferiour Committies, Shyres, Burghs, Presbyteries, Stewartries, Regalities, and others whatſoever within this Kingdome, in every thing which concernes the publick, and for the maintenance of the Armies, and other neceſſar imployments through the whole Kingdome, in ſuch forme and manner as the ſaids Commiſſioners, or ſo many of them as are a *quorũ*, in manner after ſpecified, ſhall direct and appoint: And generally with full power to them to do all and ſundrie other things requiſite, anent the ordering, directing, managing, proſecuting, and executing of all affaires, and buſineſſe of this Kingdome, which may or can conduct to the weal of this Kingdome, or any part thereof: And which ought, and ſhould, or ſhall be needfull to be done by them, for maintenance and preſervation of the Religion, and liberties of this Kingdome, anent the premiſſes, without prejudice alwayes of the ordinare Judicatories, as ſaid is. And further, with power to the ſaids Commiſſioners of Eſtate, to nominat and conſtitute Commiſſioners, over-ſeers, and all other officers, as well in the Armie as in the Countrey, ſo often as occaſion and neceſſity ſhall require, for maintaining of the Armie in every thing neceſſar, and for exerciſing and diſcharging of all other things needfull for the publick, through the whole Kingdome, (without prejudice of the generall Commiſſars gift) And it is hereby ordained that the forme and manner of the proceedings of the ſaids Commiſſioners of Eſtate, and the places of their reſidence *reſpective*, ſhall bee in manner after-ſpecified viz. There ſhall be two conſtant places of their reſidence, whereof the one ſhall bee at *Edinburgh*, or any other convenient place, where they may moſt conveniently and ſafely ſit and reſide, And the other ſhall bee conſtantly at the Armie, who ſhall keepe correſpondence the one with the other, anent their proceedings. And it is ordained, that there ſhall be twelfe of every Eſtate for both Committies, making eighteene

for every Committie; and the *quorum* to be thus, viz. Three of each Eſtate, when the Eſtates are full, or any ſeven promiſcuouſly, when any of the Eſtates keepeth not, and when any of the perſons nominat upon this Commiſſion ſhall deceaſe, it ſhall be leiſome to the moſt part of the *quorum* of that Eſtate in *Edinburgh*, or at the Camp *reſpective*, to appoint any other of their own Eſtate in place of the perſon deceaſing, viz. The *quorum* at *Edinburgh*, or other-where elſe, to nominat the perſon in place of the Parliament inlacking of the Commiſſion appointed to reſide at *Edinburgh* or other where elſe: And the *quorum* of the Committie at the Camp to nominat the perſon in place of the party inlacking of the Commirtie at the Camp. And it is ordained that the forenamed Commiſſioners divide their numbers proportionally, and with ſuch equality, as neither the Armie nor the Countrey at any time ſhall want a competent number, to ſit and reſide conſtantly for determining of all matter incumbent to them: And what ever the foreſaid *quorum* of perſons at *Edinburgh*, or in the Countrey, or moe of them, and what ever the foreſaid *quorum* of perſons, or moe of them being at the Camp ſhall determine, decerne, and ordaine, in any cauſe, buſineſſe, or debate incumbent to them, the ſame ſhall have the full ſtrength of a valide and lawfull Decreit and ſentence, or what ever buſineſſe, or conveniencie, ſhall be preſcribed by the foreſaids *quorums reſpective* or either of them, the ſame ſhall be as valide, as if it were done by the whole number; Providing alwaies that none of the ſaids *quorums*, either theſe who ſhall reſide at *Edinburgh*, or theſe who ſhall be with the Armie ſeverally by themſelves, ſhall ingadge in warre with any Nation, or make capitulation of agreement, without mutuall conſent of the whole, at the leaſt of both the *quorums*. And becauſe it is expedient, that the ſaids Commiſſioners of Eſtate have a ſufficient truſtie and able Clerk, for keeping of all Records, Regiſters, Acts, Bands, Warrands, and other Papers whatſoever, which concerneth the Publicke, or the ſaids Judicatorie: And the Eſtates of Parliament having reall experience of the truſt, qualification, and abilty of Maſter *Adam Hepburne* of *Humbie*, for diſcharging of the ſame office and place: Therefore the ſaids Eſtates of Parliament doe hereby creat, nominat, and conſtitute the ſaid Maſter *Adam Hepburne* to be Clerk

to

to the ſaids Commiſſioners of Eſtate, and other of them, with all Priviledges, Liberties, Caſualities, Feis, and Immunities belonging thereto: With power to him to ſubſtitute Deputes one or more, from whom he ſhall be anſwerable: To the effect, that either he, or his Deputes may be alwayes preſent: So that none of the ſaids Judicatories bee interrupted for want of Clerkes: Which Clerke foreſaid and his Deputes, ſhall have the truſt, charge, and keeping of all the Papers, Regiſters, Records, and others foreſaids, which concerne the Premiſſes, and the Acts, and Subſcriptions of the ſaid Clerke and his Subſtitutes, ſhall make as great faith as the Acts and Subſcriptions, of any other Clerke within this Kingdome. The ſaids Commiſſioners and Clerks being countable to the Eſtates of Parliament: With power alſo to the ſaids Commiſſioners, or the *quorum*, reſiding at *Edinburgh*, or other where elſe, to conveene the whole body of the Eſtates, when they ſhall finde neceſſity: And this Commiſſion to endure aye and while the nixt meeting of Eſtates, either in Convention or Parliament: And that the ſame be diſcharged by either of them. And it is hereby declared, That if any of theſe whole toure fals to be preſent, ſhall be abſent, by whoſe neglect the buſineſſe may be diſapointed, The ſaids *quorums*, or any of them ſhall enjoyne ſuch paines and penalties, either upon their perſons or goods, as they ſhall find the ſaids perſons of the ſaid Committie to demerite for their abſence from any of the ſaids places *reſpective*. And becauſe there will fall out in the camp a neceſſity either of treaties, conſultations or publike declarations, to ſhow the reaſons of the Demands and proceeding in the Aſſemblie and Parliament and the prejudices againſt either of them, The Eſtates ordaines Maſter *Archbald Johnſtoun* Procter for the Kirke, as beſt acquaint with theſe reaſons, and prejudices, to attend his Excellence, and to be preſent upon all occaſions with the ſaid Committie, for their further information and clearing thereanent, with power to any of the ſaids *quorums*, to take the oathes of theſe who are preſently abſent for their faithfull, dutifull, and diligent endevours in the performance of that duetie in the foreſaid Commiſſion: Like as it is hereby declared, that the Generall his Excellence, and other generall officers are hereby priviledged and warranted to be at the ſaid Committie, as occaſion ſhall offer.

Anent

ACT XXXIV.

Anent the common reliefe.

FOrſomuch as at the convention of the Eſtates holden in *Ian.* 1640. years, It was voluntarly offered, that for defraying of the common charges, and for other neceſſars and urgent expenſes, every man ſhould pay the tenth part of his yearely rent, as well to Burgh as Landward, for the cropt and yeare of God, 1639. conforme to the valuations to be made within and without Burgh *reſpective:* And for that effect did voluntarly obliedge themſelves there-unto, as the Bands granted there-anent by the Heritours within the ſeverall Prebyteries and Burghs more fully proports: Which Band and whole tennour thereof, the ſaids Eſtates now conveened in Parliament, ratifies and approves, in all points as the ſame is conceived, as well anent the payment of the ſaid tenth part, as anent the retention of the proportionall part of the anuelrent in manner therein expreſt: And ſicklike in reſpect that the burdens of the common charges daily increaſeth, and that the Heritours to Landward, and Burgeſſes within Burghs beares the ſame, conforme to their rents, trad, houſe-mailes, and others whereby yearly profit and commodity ariſeth, without reſpect to their moneyes; Therefore it is ordained, that the moneyes or anuelrent, or life-rent ſhall beare an equall and proportionall burden with the ſaids rents, trad, and houſe-mails by way of retention, as well for the foreſaid tenth part, as in all other burdens the Countrey is, or ſhall be put unto by generall order, and the termes of retention to be conforme to the termes of payment of the ſaid tenth part, or of any other burden impoſed, or to be impoſed upon the ſaids rents, trad, or others aforeſaids, after the proportion thereof ſhall be determined by the Commiſſioners, Auditours of the accompts of the common burdens, appointed for that effect, untill which time no debtours ſhall have power to retaine any part or portion of his anuelrent or life-rent further then the ſaid tenth part for the cropt and yeare 1639. allanerly, And becauſe the preſent expedition, or any other expedition hereafter requires advancement by the Heritours and Burghs, of the two part of the foote-men and horſe-men their pay conforme

to

to the rents and valuations of each Shyre and Burgh which wil be onely in ſome Shyreſdomes and Burghs, And to the effect that the burden may be equall through the whole Kingdome: Therefore it is ordained that the ſaid advancement, and proviſion ſhall be put in compt by the ſhyre, burgh, regiment, or company, who ſhall ſend out their men in the ſaid expedition, or in any other expedition or ſervice neceſſar, as the Counſall of Eſtate and Generall ſhall command, and the ſaids accompts, to bee given in to the ſaids Commiſſioners Auditors thereof, who ſhall have power to comptroll, fit, or allow the ſame: Which compts being ſo fitted and allowed, ſhall bee a part of the common burthen to bee ramburſed, and allowed, to the advancers thereof: And becauſe a great part of the Presbytries and burghs of this Kingdome hath not as yet reported their valuations perfectly and rightly, done conforme to the generall order, Therefore it is ordained that all the presbyteries and burghs within this Kingdome, who have not as yet made report of their ſaids valuations in forme and manner above ſpecified, ſhall report the ſame betwixt and the twenty day of Juny inſtant, be-ſouth Tay, and betwixt and the firſt day of July nixt to come be-north Tay, and that either under the hands and ſubſcriptions of the ſworne men, appointed within each presbyterie teſtifying the ſame to be true upon their conſcience and credite according to their knowledge after the moſt exact and true informations they could get, or otherwayes, under the hands of the heritors or magiſtrats, upon their conſciences, and credite, or laſt be the ſubſcriptions of the heritors and magiſtrates their hands, but with this caveat that what is concealed of land, rent, trade or other rent: (whereby profite or commodity aryſeth, or did aryſe the ſaid year) The whole rent thereof, or the equivalent and availe of the ſame, ſhall be confiſcat to the publict uſe, and the generall collector appointed to uplift and receave the ſame, and if need be to perſew therefore. And (that no ſubterfuge and concealment be uſed in valuations) It is appointed that all land, trade, ſhipping, ſalmond-fiſhing, and other yearely commodity whatſoever whereby profit did ariſe the ſaid yeare, ſhall be fully and truly given up without partiality, as the upgivers will either be anſwerable on their conſciences, or the heritors upon the hazard of confiſcation.

And likewiſe it is ordained, that all money whatſoever, which payes anuelrent, to any perſon, not lyable in the foreſaid contribution, ſhall pay a proportionable part of their ſaid annelrent to the publik uſe as the ſame ſhal be impoſed as wel for the ſaid tenth part as for the burthens hereafter to be impoſed: And for that effect the valuers to take particular notice of ſuch ſummes, and in caſe any delay or refuſe, to ſend in their ſaids valuations, to the Clerk of the ſame at *Edinburgh*, betwixt and the ſaids dayes *reſpective*. In that caſe it is declared, That the delayers or refuſers ſhall be eſteemed and valued conforme to their retovers or otherwayes, as the Committie at *Edinburgh* ſhal think fit, and a proportion layed on accordingly, which they ſhall be holden to pay without any deduction or favour in time comming: And ſiclike for inbringing of the moneys conforme to the ſaids valuations it is appointed that there be collectors choſen in everie presbytrie (where there are none choſen as yet) by the Gentlemen and heretors, and that the Commiſſioners of ſhyres ſee the ſame done, and cauſe the ſaids collectors (ſo to be choſen) ſubſcrive bands for doing of their diligence, and making payment of the collection to the generall collector, and ſend the ſame in to *Edinburgh* to him. And where the valuations are already brought in, and collectors already made, It is ordained, that the ſaids collectors ſhall with all poſſible diligence ſend all the money they have to the principall Collector at *Edinburgh*, and ſhall uſe all poſſible diligence for the reſt, & give in their diligence to the ſaid principall collector, With certification, if any, lyable in payment of the ſaid tenth part, ſhall not pay to the ſaids collectors the ſums due by thē conforme to the ſaids valuations, the ſaid principall collector or his deputes ſhal uſe all lawfull execution againſt them where the bands are ſubſcrived, and where the bands are not ſubſcrived they ſhall be repute, and uſed as non-Covenanters. And to take away all objections for not paying of the ſaid tenth part, It is appointed that every presbytrie & burgh ſhal ſend in their moneys due for the tenth part without deduction of any part of it, except what is allowed for pay to their officers before the firſt of *Februar* laſt, and prices of victuall delivered to Commiſſars, for the publick uſe, or by warrand from the Committie: And if they have not ready money they ſhall borrow the ſame from any perſon or perſons to burgh or land-ward, where

it

it may be had upon their owne ſecurity: And if any perſon, or perſon, of whatſoever rank, degree, or calling, ſhall refuſe to lend the ſame (reſerving alwayes ſo much thereof, as may reaſonably ſerve his owne private uſe, and his family: according to his eſtate, and quality) upon the ſaid ſecurity. It ſhall be leifume to them, to conveene them, before any ordinar iudge, or Committie of the ſhyre, or presbytry, which being lawfully provin, by writ, witneſſe, or oath of party, That they have money, and refuſes to lend the ſame, They ſhall be holden, as oppoſites to the common cauſe, and the money to be confiſcat, the one halfe to the apprehenders, and the other to the publicke uſe: And becauſe there is a preſent neceſſity of moneys, by and attour the ſaid tenth part, Therefore it is appointed, and ordained, That every presbytry within this Kingdome, ſhall len to the publick uſe, the twenty part of the rent, contained in the valuations, and that by and attour the ſaid tenth part, upon declaration & Act to be made by the Committie from the Eſtates, that the ſame is given and lent by them for the publick buſſineſſe to be repayed together with the anuelrents thereof, when a common courſe is laid downe, and proſecute for reliefe of the common burthens, to be ended with all poſſible diligence, And the furtheſt ſhyres, to rerurne their bands or money, betwixt and the firſt day of *July* nixt; Or otherwayes it ſhall be lieſume, to the ſaid Committie from the Eſtates, to finde out the money in maner, and with certification foreſaid, and to deſigne to the havers of the ſaid money any Noble-men, Gentle-men, Burgeſſes, or ſubſtantious wealthy men, within each presbytrie one or moe, who ſhall be obliſht to give band or ſecurity, to the ſaids lenners, for repayment thereof, and anuelrents for the ſame, in the ordinar forme, the ſumme not exceeding the ſaid proportion of the ſaid twenty part of the valuation of the ſaid Presbytrie. For reliefe of the which perſons, one or moe who ſhall give band or ſecurity foreſaid, The whole heritors of the ſaid Presbytrie alſwel to burgh as landward, ſhall be bound, conforme to the proportion of their rents and duties, and for that effect, ſhall have action of reliefe againſt them, Incaſe of diſtreſſes: And ſiclike, it is declared, That all the Bands, contracts and other obliſhments, for ſummes of money already borrowed for the publick uſe ſhall be relieved and payed by all the heritors within this Kingdome, As well to burgh

as land-ward, conforme to the valuations proportionally. And that theſe who have ſubſcrived the ſaids bands, contracts, and other obliſhments forſaids, ſhall have their reliefe, of the whole Shyres and Burghes, conforme to the ſeverall proportions, as well theſe who have ſubſcrived as theſe who have not ſubſcrived the ſaids bands and other forſaids, and where the valuers and collectors, choſen, or to be choſen, refuſeth to go on and perfect the ſaids valuations or collect the tenth part in manner aboveſpecified, in that caſe they or any of them, ſhall be holden and reput as enemies to the common cauſe, without prejudice alwayes, incaſe after their ſaid refuſall to the heritors, and magiſtrats, to doe any of the other two alternatives, and incaſe the ſaids Heritours or Magiſtrats delay after the ſaids dayes *reſpective*, the foreſaid certification to be valide againſt them in manner foreſaid: And it is hereby declared, that if any perſon or perſons within or without Burgh ſhall upon their oathes declare to the ſaids valuers or Auditours, that they pay anuelrent to ſtrangers, dwelling without this Kingdome, of whom they cannot have the retention of the proportionall part of the contribution due out of the ſaid anuelrent, in that caſe the ſaids valuers or auditours ſhall defalke proportionally to the ſaids perſon or perſons contribution of their trade, craft, rent, and eſtate, as they ſhall finde agreeable to equitie and reaſon. And ſiclike, it is hereby declared that this preſent Act nor no clauſe therein ſhall be any ground of Suſpenſion to any debtour for retention of the principall ſummes adebted by him, and byrun anuelrents: But that every creditour may ſute, crave, and charge for the ſame after the day of payment, as accords of the law: As alſo it is ſtatute and ordained that theſe debtors who ſhall not pay their anuelrents termly at leaſt within ſix moneths after each terme of payment of the ſaid anuelrent, ſhall have no retention of the ſaid proportionall part of the ſaid contribution. And ſiclike, it is hereby declared, that this preſent manner of ſtenting for the ſaid collection and contribution ſhall no wayes prejudge any perſon whatſoever in ſucceeding taxations; But that every mans right and claime anent the prejudice may ariſe concerning the ſame and manner thereof, whereby any man can inſtruct, enorme leſioun, and that he was unequally ſtented, Is hereby ſpecially reſerved *hinc inde*. And laſt

laſt, It is ſtatute and ordained, that the Lords of Seſſion ſhall be Judges to all Suſpenſions to be raiſed in the ſaid collection and contribution in ſuch forme and manner as they are, and have beene in matters of taxation.

ACT. XXXV.

Ordaining Summonds to be direct and execute againſt the perſons, who are culpable of the crymes and faults, contained in the Act, to compeare before the nixt Seſſion of Parliament.

THe Eſtates of Parliament conveened by his Majeſties ſpeciall Authoritie, conſidering the preſent ſtrait and exigencie, minacing the ruine of this Kingdome, and how neceſſar it is, for preventing thereof, that theſe who have been the Authors, or are the maintainers and aſſiſters of theſe courſes that are deſtructive to the liberties of this Kirk and Kingdome, and that either by their falſe ſuggeſtions and calumnious relations of the Eſtates of this Kingdome and their proceedings to his Majeſtie, or by their comming in Armes againſt this their mother Countrey, and contributing to further our Adverſaries in their intended and profeſſed plots and violences, for the ſubduing and deſtroying this Kingdome, or by their riſing in Armes within the Countrey, fortifying and keeping of Caſtles, and houſes againſt the Eſtates, who defendeth the Countrey againſt all forraigne invaſions and ſubjection, or by deſerting their native Countrey in ſuch an extreame neceſſitie, and with-drawing from them all the aſſiſtance they can: That all theſe and others in the like condition be diſtinguiſhed, and cenſured according to the ſeverall degrees of their tranſgreſſion againſt the State and Kingdome. Therefore they grant full power and warrand to the Committie, which is to ſit at *Edinburgh*, for to direct in their name precepts to the *Lion* King of Armes, and his brethren Heraulds and Meſſengers, to paſſe, warne, and charge in name of the ſaids Eſtates, the perſons underwritten:

And all others whom the ſaid Committie upon like probable grounds can ſuſpect to have beene the Lieſing-makers, and tellers, and falſe accuſers, of the States of this Kingdome, and their proceedings to the Kings Majeſtie, as ſeditious, rebellious and treaſonable, to have beene the inſtigatours, framers, and updrawers of the ſtrange Proclamations, and Declarations made againſt his Majeſties Subjects and Eſtates, as Rebels and Traitours, or to have riſen, or riſe in Armes, and concurre with the adverſaries, for ſubduing of this their native Countrey, or to fortifie, keepe, or detaine Strengths, or Caſtles againſt the Eſtates of this Kingdome, who ſtandeth to their Covenant, for defending their Religion, Crowne, and Countrey; Or wittingly and willingly to with-draw their aſſiſtance from their mother Countrey, in this extremitie, and contribute their help and countenance to the adverſaries, and all others who are either authors, abaiters, maintainers, or ſuppliers, or art and part, or have any hand in countenancing and concurring with our adverſaries, to the ſubduing and deſtroying of this Kingdome; and eſpecially theſe that have ſeemed to joyne with us, and have ſubſcribed the Covenant for to compeare perſonally on day at *Edinburgh* before the Parliament at the nixt Seſſion thereof, to anſwere unto theſe and all other crymes of that kinde, which may be layed to their charge, and that under the paine of treaſon and forefaultrie for their contumacie, incaſe of not compearance: Like as the Eſtates declares that theſe precepts being ſubſcribed by the *Praeſes* and *quorum* of the Committie foreſaid, ſhall be as ſufficient, as if they were ſubſcribed in Parliament.

ACT XXXVI.

In favours of the Kings Vaſſels of ward-lands, recommending their prejudice by the Act Anno 1633. *to the conſideration of the nixt Parliament, and in the meane time while then, ſuſpending the force and execution of that Act.*

THe Eſtates of Parliament preſently conveened by his Majeſties ſpeciall Authoritie, Taking to their conſideration the bountie

bountie and benevolence of the Kings Majeſties moſt noble Progenitors, King *James* the ſecond, and King *James* the fourth, giving their Vaſſels libertie to ſet ward lands few: And likewiſe conſidering how the Kings Vaſſels of ward lands are ſecluded from that benefite by the Act 1633. which ſeemeth to be done by miſ-information of the Kings Majeſtie, and contrare to the intention of the Parliament, to debarre the Subjects of the bountie and benevolence of the Kings Majeſtie towards them, which was formerly granted by his progenitors, Recommendeth the ſerious conſideration hereof with the meaning and intention of the Kings and the Eſtates in ſetting downe of the foreſaids Acts, and how farre the ſame Acts can be extended to the prejudice of the Vaſſels (the Act *anno* 1633. being only a ratification of a former Act made in favours of the Subjects, and appointing the ſame to be extended to lands holden of the King and Prince, and not a direct Act for theſe lands) to the nixt meeting of the Parliament: And in the meane time, while the determination thereof, the Eſtates ſuppreſſes and ſuſpends the force and execution of the Act 1633. againſt the Kings Vaſſels of ward lands, and exeemeth them from that Act during the ſaid interim.

ACT XXXVII.

Appointing the feis for the Procurator, the Clerke, and Agent for the Kirk.

THe Eſtates of Parliament preſently conveened by his Majeſties ſpeciall Authoritie. Taking to their conſideration, the deſire of the laſt Aſſembly, and the ſupplication of the Commiſſioners of the Kirk, craving that the Advocat for the Kirk, the Clerk of the Aſſembly, and the Agent for the Kirk, may be provided to Feis and Penſions, for their ſervice in that charge out of the Kirk rents belonging to the late Biſhoprickes, as they have had their Penſions payed to them out of the ſame, ſince the Reformation. For the Procurator of the Kirk had aſſigned to him foure laſt, halfe laſt coſt, extending to ſixchalders twelve bowles meal and malt out of the readieſt dueties of the Biſhopricke of *Orkney* yearly,

yearly, in place whereof, after the reſtitution of Biſhops *Anno* 1606. There was five hundreth pounds ordained to bee payed out of the Kings Checker to the Advocat for the Kirk: Like as the Clerk of the generall Aſſembly, ſince the Reformation, and before the reſtitution of Biſhops, and by the Biſhops themſelves, conforme to their Band in *Januarie* 1610 yeares, had five hundreth merkes payed to him yearly, and the Agent for the Kirk had a continuall penſion payed to him out of the Kirk rents for his charge. And here-with alſo, the ſaids Eſtates conſidering the neceſſitie of the ſaids Officers of Advocat, Clerk, and Agent for the Kirkes buſineſſe, with the weight of that charge, and continuall attendance requiſit thereto, ordaines, and appoints the ſumme of a thouſand merkes of Fie and penſion to be payed yearly to Maſter *Archbald Johnſtoun* preſent Advocat for the Kirk, and to his ſucceſſours, choſen and appointed by the Aſſembly in that place for the Fie of that charge, as Procurator for the Kirk, and the ſumme of five hundreth merkes to be payed yearly to the ſaid Maſter *Archbald Johnſtoun* as preſent Clerk to the generall Aſſemblies of the Kirk, for the Fie and penſion of that office, and to his Succeſſours choſen and appointed by the Aſſembly in that place, for the diſcharge thereof and ſervice thereintill: And the ſumme of other five hundreth merkes of Fie and penſion yearely to bee payed to Maſter *Robert Dagleiſh* preſent Agent for the Kirk, and to his Succeſſours choſen and appointed by the Aſſembly in that charge. And in reſpect, that the Advocat Clerk, and Agent, for the Kirk, muſt have their continuall reſidence at *Edinburgh*, for attending the affairs of the Kirk, and that the ſaids fies, and penſions ought to be payed out of the Biſhops rents, and that the ſaids officers, ſhould be payed thereof, out of the neareſt and moſt commodious rents, belonging to the ſaids Biſhopricks, Therefore the ſaids Eſtates, ordaines the ſaids fies and penſions to be payed to the ſaids preſent officers, and to their ſucceſſours *reſpective*, in that charge out of the readieſt of the few dueties, and out of the quots of Teſtaments of the dioces of *St Andrews*, *Glaſgow*, and *Edinburgh*: according to the proportion and diviſion to be determinat & ſet downe by the Committie from this preſent Parliament appointed to remaine at *Edinburgh*, And ordains

dains the foreſaids fies, to be payed conforme to that diviſion by the heritors, fewars, fermorers, and others adebted in payment of the few duties of the ſaids three Biſhopriks, and by the collectors, and intrometters with the ſaids quots of Teſtaments, And alſo ordaines the Lords of Seſſion to direct letters on this preſent Act, and upon the determination and diviſion of the ſaid Committie, at the inſtance of the Advocat, Clerk, and Agent for the Kirk, preſent and to come, for payment to them yearly, of their ſaids fies and penſions aboveſpecified, And Becauſe that the preſent Procurator, Clerk, and Agent, have beene ſerving the Kirk, in theſe places theſe two yeares bygone, without receiving their fies otherwayes due to them, and that the rents of the ſaids two years, are yet untaken up, by the pretended Biſhops of *Edinburgh*, *Glaſcow*, and *S. Andrews*, but are reſtand in the tennants and collectors hands, Therefore they ordaine their entrie of payment, to be to the crop and year of God, 1638. years.

ACT XXXVIII.

Ordaining the whole ſubjects and lieges of this Kingdome to obey, maintaine and defend the concluſions, Acts and conſtitutions of this preſent ſeſſion of Parliament, and to ſubſcribe the band appointed for that effect.

IN the Parliament holden at *Edinburgh*, the eleventh day of *Iunii*, 1640 yeares the Eſtates of Parliament preſently conveened, by his Majeſties ſpeciall authority, Conſidering that whereas, after many petitions and ſupplications given in and preſented to his Majeſtie, and the Lords of his ſecret councell, by divers of the Nobility, Barrons, and Burgeſſes, of this Kingdome, for granting a free Generall Aſſembly, and Parliament, for reforming of many great abuſes, and novations, tending to the overthrow of the true reformed Religion, and undoing of this Kirk, and Kingdome deviſed and brought in by the late pretended Biſhops, who by their ſubtile practiſes, during his Majeſties abſence, thir many years, had ingroſt in their perſons, all the Eccleſiaſtick, and civil Power, of this his Majeſties ancient and native Kingdome; It was granted

by his Majeſtie, out of his Royall juſtice, and accorded by the Articles of Pacification, made at his Majeſties Camp in the month of *Junie*, 1639. yeares laſt bypaſt, that a free generall Aſſemblie, and Parliament, ſhould be indicted by his Majeſtie, and that all matters Eccleſiaſticall, ſhould be determined by the Aſſemblies of the Kirk: And matters civill, by Parliaments, and other inferior Judicatories, eſtabliſht by Law: And that according thereunto, his Majeſtie did indict an Aſſemblie to be holden at *Edinburgh*, the twelfth of *Auguſt*, and a Parliament for ratifying the Concluſions of the ſame Aſſembly, and ſetting downe ſuch other things, as might conduce to the peace and good of the Kingdome, To be holden at *Edinburgh* the twenty ſixt of *Auguſt* laſt bypaſt. In the which Aſſembly, the matters concerning the purity of the true reformed Religion, and Peace of this Kirk, after great debait, delayes, and protracting of time, made by *Iohn* Earle of *Traquaire*, his Majeſties Commiſſioner, being at length concluded upon the day of *Auguſt*, 1639. yeares, The Parliament ſitting down, immediatly thereafter, upon the penult day of the ſaid month of *Auguſt*, the ratifications of the Concluſions of the ſame aſſembly and many other matters of great importance, conducing neceſſarly to the ſetling of the peace, of this Kingdome, being proponed in Parliament, were like wayes ſhifted and delayed, and the cloſing of the Parliament, protracted from time to time, unto the day of *November*, laſt bypaſt: at the which time, the ſaid *Iohn* Earle of *Traquaire* did take upon him without the conſent of the Eſtates, to prorogat the foreſaid Parliament, to the ſecond day of *Iunie* inſtant, not onely contrary to the Articles of pacification, but alſo to the prejudice of the Liberties of the Parliament, for preſervation whereof, the ſaids Eſtates, were forced to make a declaration in Parliament againſt the ſame: And that albeit ſince the ſaid day of *November*, unto this time, the ſaids Eſtates have uſed all poſſible meanes, to give his Majeſtie ful ſatisfaction both by their peaceable carriage at home, and by ſending their Commiſſioners, to acquaint his Majeſtie with all their juſt deſires, and the reaſons thereof, yet they have not onely received no anſwere, but upon the contrary, their proceeding in the ſaid Parliament, being untruly related, by the ſaid *Iohn* Earle of *Traquaire*, have beene condemned as Rebellious without

without hearing. And our Commissioners, sent for clearing thereof, all restrained in private houses for a long time, and *John* Lord *Lowdoun*, being one of them, committed to the *Tower*, where he is still deteaned prisoner: The Castles of *Edinburgh*, and *Dunbartane* have in the meantime beene fortified and provided with all sort of Ammunition, in great abundance, and Garisons of Souldiers, (not being natives of this Kingdome) put therein; the Garison in the Castle of *Edinburgh*, dayly killing diverse of the inhabitants of this Citie, & spoyling their houses with Musquets and great Ordinance, All ships belonging to this Kingdome arrested in *England*, and *Ireland*; and many of them coming from other places, layed wait for, and taken by the way, Their owners and passengers spoyled of their goods, and apparell, layed in the yrons, and barbarously abused: A Commission granted to the Generall of the *English* forces by sea and land, to kill, destroy, and subdue this whole nation, a printed Declaration put forth, denouncing warre against it, perswading, exhorting, and provoking the other two Kingdomes to grant subsidies, and take Armes against the inhabitants of this Kingdome as traitours and rebels: And the Parliament of *Ireland* hath proceeded so farre as to declare them to be such: All which they have hitherto endured patiently, and thereby given an evident demonstration to the world of the loyalty of their affections to their Soveraigne, which no extremitie shall ever make them to forget: And now being prest by the present exigence of the Estate of this Kingdome and bound by the necessitie of that naturall duetie they ought to themselves and their posterity, to provide for the safetie of the Common-wealth, and their owne, and timously to prevent the utter ruine of this Nation, which can no longer subsist under so great a burden, that time appointed being come, to the which the Parliament was prorogat, and no advertisement come from his Majestie to them anent any course to be taken, for remeeding of the great disorders, they being the great Councell of the Kingdome could not be altogether so forgetfull of themselves, & deficient to their Countrey, as to suffer this Parliament which they had so often petitioned from his Majestie, which was condicioned and accorded by the saids Articles of Pacification, and indicted by his Majesties Authoritie, to be deserted and expyred without

any concluſion to the good of the Common-wealth in ſo great extremitie: But rather thought themſelves bound in conſcience & duetie to proceed to the determination of ſuch matters as are neceſſarie for the eſtabliſhing of the peace of this Kirk and Kingdome; as being the expreſſe and ſpeciall ends of all their Supplications, and agreeable to the ſaids Articles of Pacification, without trinching any wayes on Soveraignetie, or derogating in any ſort from his Majeſties Royall Authoritie, but on the contrarie, only looking firſt upon the conſtitutions of the generall Aſſembly, paſt in preſence of his Majeſties Commiſſioner, and the neceſſar conſequences thereof, and then providing remeedies for the preſent evils of the Kingdome, by removing the cauſe, and eſtabliſhing neceſſar concluſions for preventing the like hereafter: In doing whereof as they have proceeded uprightly in the way of Juſtice, and with all due reverence, and regard to his Majeſties Authoritie, and thereby have ſtopped the calumnious mouthes of their adverſaries, ſo they reſt aſſured, that his Majeſtie after due examination of their proceedings, finding the ſame agreeable to the foundamentall lawes and cuſtomes of this his ancient and native Kingdome, and no wayes repugnant to Monarchicall government, will out of his Royall Juſtice and goodneſſe give his full conſent thereunto; And thereby totally removing and extinguiſhing all ground and occaſion of contraverſie againſt his faithfull and loyall Subjects, reſtore this Kingdome to a perfect and ſolide peace, which they pray the LORD to put in his Majeſties Royall Heart, that he may long and proſperouſly reigne over them. And on the other part, conſidering from bygone experience how malicious and diligent their adverſaries will be to calumniat theſe their proceedings, and by their ſuggeſtions to the Kings Majeſtie, and to the Lieges, to kindle and intertaine factions and diviſions there-anent, and how neceſſar it is for the ſafety and peace of this Kirk and Kingdome, that the Members of both doe unanimouſly with heart and hand teſtifie by their ſubſcription their reſolution, & Obligation to acknowledge this Parliament ſo often deſired by their petitions & ſupplications, & conveened by his Majeſties ſolemne indiction, according to the Articles of Pacification, to be a free, lawfull, and neceſſarie Parliament, and to obey, obſerve, and maintaine the ſame for themſelves conſtantly and

and faithfully, and to the uttermoſt of their power, to joyne and concurre, in their ſeverall ſtations and callings, with others to advance, further, and aſſiſt the execution, obedience, and obſerving of the Acts and conſtitutions of this preſent Parliament, as the moſt fit and neceſſarie remeedies of the bygone and preſent evils and diſtractions of this Kirk and Kingdome, and for preſervation of the Religion, lawes and liberties thereof, and of his Majeſties Authoritie, and that in the firſt Parliament which ſhall be holden hereafter within this Kingdome, and at all other occaſions, againſt any oppoſition whatſoever, except in ſo farre as ſhall hereafter be thought fit and expedient by the common adviſe and conſent of the Eſtates: They have ordained and ordaines the Band under-written, to be ſubſcribed by all the Members of Parliament preſent and abſent, and by all Noble-men, Barrons, Burgeſſes, and all other Subjects and inhabitants of the Kingdome, in their Shyres, and Burghs, as they ſhall be directed by the Commiſſioners of Parliament left at *Edinburgh*, and to be reported to the Clerk, betwixt and the firſt day of *September* nixt, with certification, that ſuch as refuſe or poſt-pone, and delay to ſubſcribe the ſame, ſhall be holden as Enemies and Oppoſits to the common Cauſe, conſiſting in the maintenance of the true reformed Religion, and of the lawes, and liberties of this Kingdome, and his Majeſties Authoritie.

WEe Noble-men, Barrons, Burgeſſes, and others, under-ſubſcribers, conſidering how neceſſarie it is to eſtabliſh our Vnion in the preſervation and maintenance of the Religion, Lawes, and Liberties of this Kingdome, and of his Majeſties Authority, and to prevent all factions, contentions, and diviſions, which may ariſe in prejudice thereof, from malicious ſuggeſtions and miſ-informations of our adverſaries, doe all, and every one of us with our heart and hand teſtifie and declare our Reſolution and Obligation, (for the reaſons and cauſes at length expreſt in the Act of Parliament immedatly preceeding) to acknowledge the foreſaid Parliament to have beene and to bee a free and lawfull Parliament. Likeas wee bind and obliſh us, and every one of us upon our honours and credit, and as we deſire to be, and to be holden true lovers of our Countrey, and of the Reli-

any concluſion to the good of the Common-wealth in ſo great extremitie: But rather thought themſelves bound in conſcience & duetie to proceed to the determination of ſuch matters as are neceſſarie for the eſtabliſhing of the peace of this Kirk and Kingdome; as being the expreſſe and ſpeciall ends of all their Supplications, and agreeable to the ſaids Articles of Pacification, without trinching any wayes on Soveraignitie, or derogating in any ſort from his Majeſties Royall Authoritie, but on the contrarie, only looking firſt upon the conſtitutions of the generall Aſſembly, paſt in preſence of his Majeſties Commiſſioner, and the neceſſar conſequences thereof, and then providing remeedies for the preſent evils of the Kingdome, by removing the cauſe, and eſtabliſhing neceſſar concluſions for preventing the like hereafter: In doing whereof as they have proceeded uprightly in the way of Juſtice, and with all due reverence, and regard to his Majeſties Authoritie, and thereby have ſtopped the calumnious mouthes of their adverſaries, ſo they reſt aſſured, that his Majeſtie after due examination of their proceedings, finding the ſame agreeable to the foundamentall lawes and cuſtomes of this his ancient and native Kingdome, and no wayes repugnant to Monarchicall government, will out of his Royall Juſtice and goodneſſe give his full conſent thereunto; And thereby totally removing and extinguiſhing all ground and occaſion of contraverſie againſt his faithfull and loyall Subjects, reſtore this Kingdome to a perfect and ſolide peace, which they pray the LORD to put in his Majeſties Royall Heart, that he may long and proſperouſly reigne over them. And on the other part, conſidering from bygone experience how malicious and diligent their adverſaries will be to calumniat theſe their proceedings, and by their ſuggeſtions to the Kings Majeſtie, and to the Lieges, to kindle and intertaine factions and diviſions there-anent, and how neceſſar it is for the ſafety and peace of this Kirk and Kingdome, that the Members of both doe unanimouſly with heart and hand teſtifie by their ſubſcription their reſolution, & Obligation to acknowledge this Parliament ſo often deſired by their petitions & ſupplications, & conveened by his Majeſties ſolemne indiction, according to the Articles of Pacification, to be a free, lawfull, and neceſſarie Parliament, and to obey, obſerve, and maintaine the ſame for themſelves conſtantly and

and faithfully, and to the uttermoſt of their power, to joyne and concurre, in their ſeverall ſtations and callings, with others to advance, further, and aſſiſt the execution, obedience, and obſerving of the Acts and conſtitutions of this preſent Parliament, as the moſt fit and neceſſarie remeedies of the bygone and preſent evils and diſtractions of this Kirk and Kingdome, and for preſervation of the Religion, lawes and liberties thereof, and of his Majeſties Authoritie, and that in the firſt Parliament which ſhall be holden hereafter within this Kingdome, and at all other occaſions, againſt any oppoſition whatſoever, except in ſo farre as ſhall hereafter be thought fit and expedient by the common adviſe and conſent of the Eſtates: They have ordained and ordaines the Band under-written, to be ſubſcribed by all the Members of Parliament preſent and abſent, and by all Noble-men, Barrons, Burgeſſes, and all other Subjects and inhabitants of the Kingdome, in their Shyres, and Burghs, as they ſhall be directed by the Commiſſioners of Parliament left at *Edinburgh*, and to be reported to the Clerk, betwixt and the firſt day of *September* nixt, with certification, that ſuch as refuſe or poſt-pone, and delay to ſubſcribe the ſame, ſhall be holden as Enemies and Oppoſits to the common Cauſe, conſiſting in the maintenance of the true reformed Religion, and of the lawes, and liberties of this Kingdome, and his Majeſties Authoritie.

WEe Noble-men, Barrons, Burgeſſes, and others, under-ſubſcribers, conſidering how neceſſarie it is to eſtabliſh our Vnion in the preſervation and maintenance of the Religion, Lawes, and Liberties of this Kingdome, and of his Majeſties Authority, and to prevent all factions, contentions, and diviſions, which may ariſe in prejudice thereof, from malicious ſuggeſtions and miſ-informations of our adverſaries, doe all, and every one of us with our heart and hand teſtifie and declare our Reſolution and Obligation, (for the reaſons and cauſes at length expreſt in the Act of Parliament immedatly preceeding) to acknowledge the foreſaid Parliament to have beene and to bee a free and lawfull Parliament. Likeas wee bind and obliſh us, and every one of us upon our honours and credit, and as we deſire to be, and to be holden true lovers of our Countrey, and of the Reli-

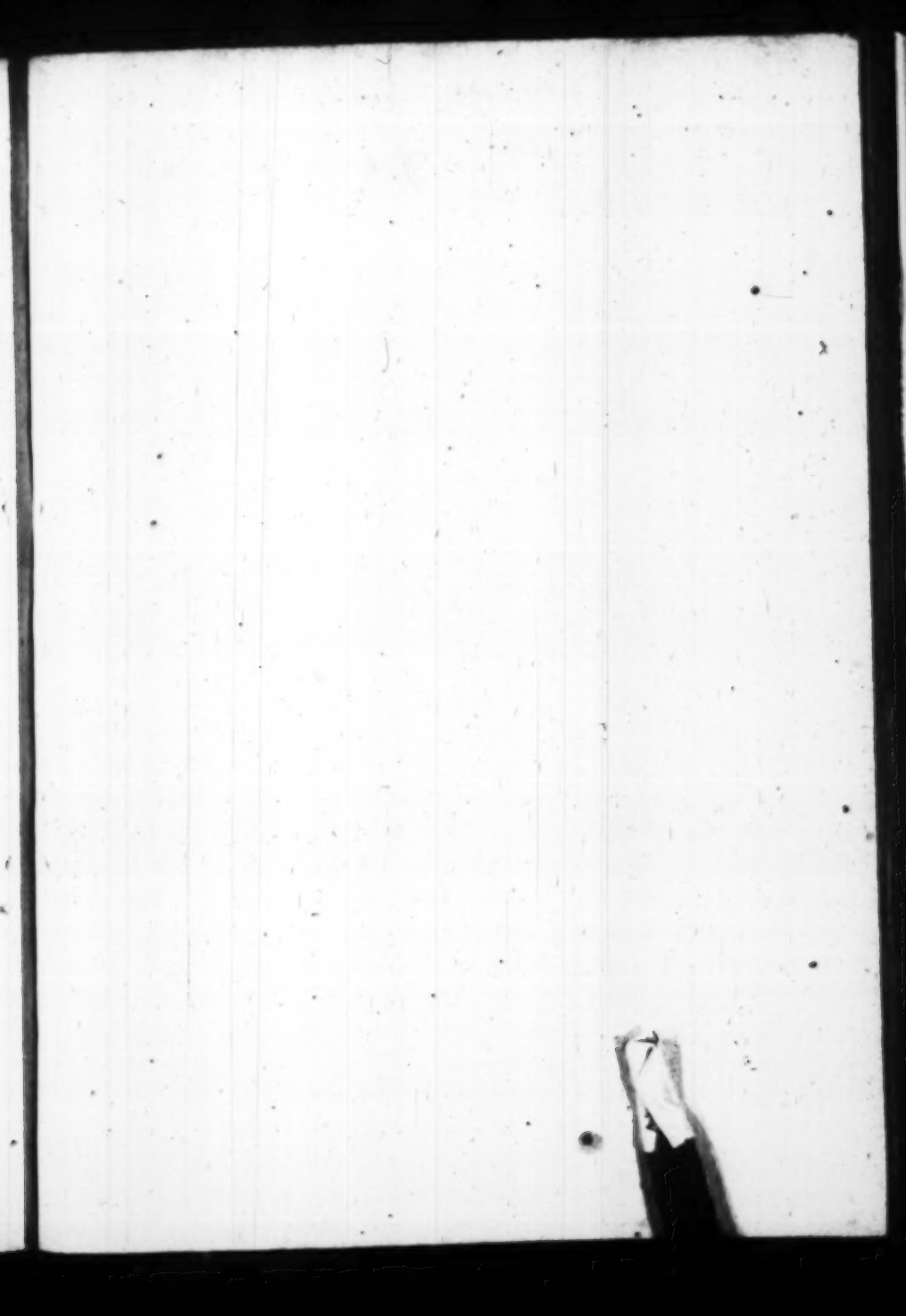
gion, lawes, and liberties thereof effaudldly and faithfully to the uttermoſt of our power, To joyne and concurre with our perſons and eſtates every one of us according to our ſeverall ſtations and callings, in the maintenance of the freedome and lawfulneſſe of the foreſaid Parliament, and in the advancement, furtherance, and aſſiſtance of the execution, obedience, and obſervation of the Acts and conſtitutions thereof, as the moſt fit and neceſſarie remeedies of the bygone and preſent evils and diſtractions of this Kirk and Kingdome and for the preſervation of Religion, lawes, and liberties thereof, and of his Majeſties Authoritie, and that in the firſt Parliament, which ſhall be holden hereafter within this Kingdom, and at all other occaſions, and againſt any oppoſition whatſoever, except in ſo far as ſhall be hereafter thought fit and expedient, by the common adviſe and conſent of the Eſtates: In witneſſe whereof we have ſigned and ſubſcribed theſe preſents with our hands, &c, &c.

ACT XXXIX.

Declaring the Parliament current, and continuing the ſame while the ninteenth of November nixt.

THe Eſtates of Parliament preſently conveened by his Majeſties ſpeciall Authority, Continueth this preſent Parliament, and all matters and actions belonging thereto, while the ninteenth day of *November* nixt-to-come: At the which day, ordaines the whole Eſtates to be preſent, and to attend at *Edinburgh*, or where it ſhall happen the ſame to bee appointed to be holden for the time: And in the meane time declares the ſame Parliament to be currant to the day foreſaid: And ordaines the whole Acts and Statutes concluded in this preſent Seſſion of the ſaid Parliament, to ſtand and have the force and ſtrength of Lawes, ſiclike as any Acts and Statutes of any preceeding Parliaments in any time bygone: And ordaines the ſame to be publiſhed and printed; notwithſtanding of the continuation thereof to the day foreſaid.

FINIS.



15.

THE COPPY OF

a letter ſen from the Earle of *Traquere* in *Freland* the third of *October* 1641.

To Old Father *Philips*, heere in *England*, and now priſone in the *Tower*.

Which letter was intercepted, at a certaine time by Sir *Robert Richardſon*, kept private but now diſcloſed.

Vpon which old Father *Philips* was committed to the *Tower*.

With a true relation how the number of Rebels dayly increaſe in the woods at *Ireland*.

Printed at London

THE

COPPY OF

a letter sen from the Earle
of Traquere in Ireland the third
at Ostaber [illegible]

To Old Father Philips, heere in
Leyland, and now prisone in
the Tower.

Which letter was inter-
cepted at [illegible] by
Sir Robert Richardson,
kept private but now
disclosed.

Upon which old Father Philips
was committed to the Tower.

With a true relation how the number of Re-
bels dayly increase in the woods at Ireland

THE COPPY OF a letter ſent from the Earle of *Traquere* in *Ireland* the third of *October* 1641.

To old Father *Philips*, heere in *England*, and now priſoner in the *Tower*.

Venerable Father,

DVty compells mee to make knowne unto you, the height of our intents, inſomuch as I know you to be a loyall, and conſtant friend to *Rome*, whoſe pious charity, and iuſt actions, by Hereticks are accounted as abominations. Our chiefeſt friends. Some of them are in very woefull ieo-

pardy of life, and others ſuffer baniſhment, which I know is no little greiſe to you, nor vexation to thoſe which are your friends.

Wee are accounted as abiect ſlaves, and are reviled by each merchanick, whoſe cheifeſt ambition hath beene to arrive at that haven of happineſſe to drive a Cart, or command a Plough, theſe and ſuch like are of late growne to bee our Maſters, nay we are ſcarce thought worthy to be their Srvants, wee muſt have our habiliments of warre, though kept for a good purpoſe ceaſed upon, privilidge is ſcarce given unto us to have a ſword to hang by our ſide: double and treble tribute by us muſt be paid and yet ſeeme they not to be contented.

Wee muſt not Enioy a holy Prieſt, which is not of their order, upon the forfeiture of there deare and precious lives.

Father *Walker*, I heard they have drawne, hanged, and quartered, whoſe blood ſhall lighten upon the heads of thouſands of them, but to come the ſubiect of my loyall intents towards you.

The Plot which now long ſince, I gave you private notice of, goeth forward very well.

Thoſe which are ſtyled proteſtants heare in *Ireland*, dreame of nothing, but are perſwaded they ſhall alwayes ſleepe in whole skines,

and

and yet ſome of them begin to quake, many forts are already in poſſe, wee doe not feare but in a very ſhort time to have them in eſſe.

The woods are well ſcaned, then not a man there but will chuſe rather to looſe their lives, then their former liberties, they have already ſlaine and pillaged many Hereticks ſo privately, that they are not ſo much as ſuſpected for the inſtruments of their deaths, our true and truſty friend *Hugh Ogmakmahownt*, is as yet very ſafe, although he hath beene beſet many times with the great danger of his life, hee doth take very great paines to further our enterpriſes.

We have have made many private aſſaults, to take *Dublin* Caſtle, but as yet cannot prevaile, had we but once that ſtrong houſe, our ſole intents are to put all the Hereticks to fire and ſword, But our beginning ſhall be with the Lord. Iuſtices, and the Privie Counſell.

I deſire to have intelligence from you, to know your mind concerning your laſt intents, we have had very ill fortune, concerning ſome affaires of late, which wee hope ſhortly to renew againe.

I have at this time ten thouſand men in

armes in the woods, who are sufficiently victualled, for five months, unknowne to all but our owne friends, shortly I expecte other newes, in the meane while, I leave you to the consideration of my former Letter.

Yours *Tragnere.*

Dublin the third of *October.* 1641.

The manner of the Rebels lying in the woods.

There are at this time there about ten thousand men well armed & victualled, which have their habitation about the woods in Ireland, these were not long since above three hundred, but thus their number increased.

Those three hundred men at the first, were wont, about the deadest time of night, to leave the woods and seeke abroad for their preay, which was thus.

A

To

To the firſt houſe, which they came at, they would call to the maſter thereof, and bid him ſtrait let them in; which hee denied, without any more delay, they would burne the houſe about his eares, but if hee at that time doe let them in, then would they take all they found, and in the morning away out, if they vvere eſpyed to goe out of the mans houſe, vvhich vvas robbed, then ſhould that man be complained off, and bee hanged for entertayning rebels: vvherefore many men being in that ſtrayte were forced eyther to bee hanged or to turne Rebels, vvhich hath beene the cauſe, and is ſo of theire daylie multiplying and encreaſing.

FINIS.

16

A TRVE COPPY OF A Letter from the Lord cheife Iuſtices in *Ireland*, with a Proclamation of the Rebels therein: Dated from *Dublin Novem.* 5. 1641.

Wherunto is annected certaine Propoſitions preſented to the Parliament by the Marchants for the *Weſt-Indy* Company: with ſome obiections Anſwered.

Printed at *London*, 1641.

A Coppie of a Letter from the Lord cheife Iuſtices in *Ireland*, with a Proclamation of the Rebells therein incloſed, together with the maſſacring of all thoſe, that obeyed not the ſame.

The Letter was dated the 5. of *November*. 1641.

From the Caſtle in Dublin.

THe Calamity on the *Engliſh* and Proteſtants in *Ireland* is great, and the miſchiefes, that the Rebells have done, are many, and ſo much the more ought to bee ſeverely executed by reaſon of a Proclamation, which the Rebells have put out. Commanding all thoſe, that are either

ther *English*, or Protestants, to bee gone away immediately after the publishing thereof; or otherwise to take what punishment the Rebells shall inflict upon them; and that they doe execute with all cruelty, by cutting off the heads of all those that remaine, and by burniug their Villages, and putting both Man, woman and Child, to the sword.

To

To the Houſe of PARLIAMENT.

Propoſitions of the Merchants for a *Weſt-Indi*a Company. VVith the obiections made againſt it, and Anſwers to the obiections.

The firſt Propoſition.

VVHeteher the Houſe would grantt them a free trade or no ?

The ſecond Propoſition.

Whethe the Houſe would grant it in a

publique way or no, to all in generall, that would come in.

The third Propoſition.

Whether the Houſe would not grant it to any particular perſon, that would deſire it or no.

Obiections againſt the Eaſt-India Companie.

Obiection the firſt.

THat the ſtocke, which ſhould mannage the ſame, would be too great to venture in the Subiects hands, and bee a meanes to make them too peremptorie againſt their Prince, if any difference ſhould ariſe between them.

Obection the ſecond.

The King of *Spaines* power was ſo great and ſo vaſt, that it would bee very difficult to effect it.

Anſwers

Anſwers by the Merchants of the West-India Company to the Obiections.

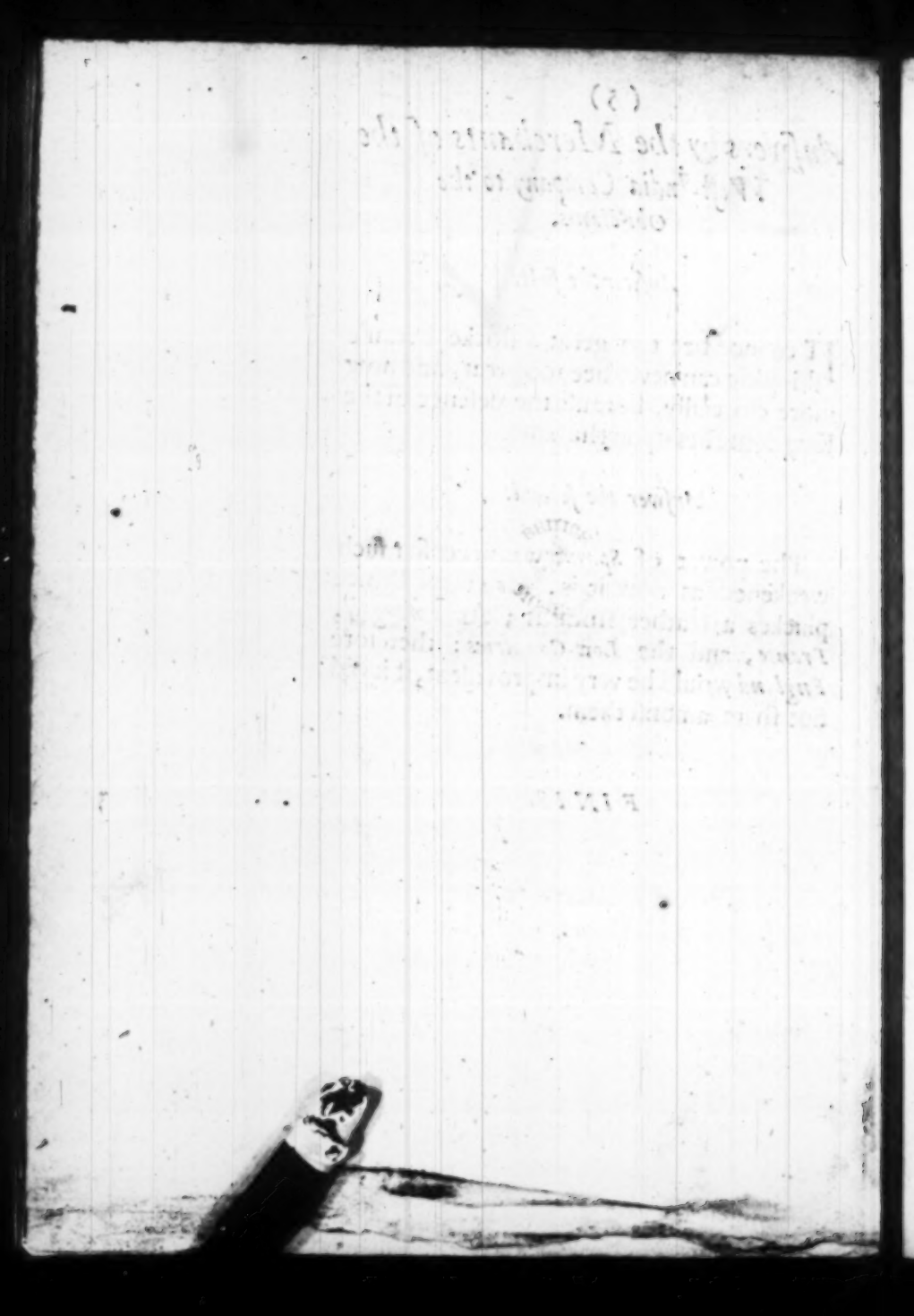
Anſwer the firſt.

IT cannot bee too great a ſtocke becauſe ſhipping can never bee too great, and now more eſpecially, becauſe the defence of the Kingdome lies upon the ſame.

Anſwer the ſecond.

The power of *Spayne* was never ſo much weakened as now it is, for every Prince pluckes a feather from it; As *Portugall*, *France*, and the *Low-Countries*: therefore *England* would be very improvident, if it did not ſhare amonſt them.

FINIS.



17

A DISSECTION OF THE BRAINE.

A SERMON PREACHED AT THE ASSISES IN LINCOLN ANNO 1640.

By *Michael Wigmore* Rector of THORESWAY in LINCOLN-Shire, and ſometimes Fellow of *Oriel*-Colledge in *Oxenford.*

Ponit perſonam amici qui induit Iudicis.
Tull. Off. l. 3.

LONDON:
Printed by *A. N.* for WILLIAM LEAKE,
and are to be ſold at his Shop in *Chancery-Lane*
neere the Rowles.
1641.

To the right Reverend Father in God, IOHN *Lord Biſhop of* LINCOLN, *&c.*

Right Reverend and thrice Honourable

AS tending to its proper place, this ſmall peece begs your Lordſhips Patronage being delivered in your juriſdiction. Your *luſtre* danteth in the attempt: The *ſweetneſſe* of your *diſpoſition* gives encouragement.

The matter doth deſerve your protection, being *Iuſtice inviolated*, like *Virgo*, *placed in* the Zodiack betweene thoſe two ſignes of *Leo* and *Libra*, thoſe two ſupporters of *courage* and Equity: *The publication* hath taken wing, being borne up with other mens deſires, *The Author* doth lie proſtrate before you, *Let thy Servant be a Servant* 1 Sam. 25. 41.

To waſh the feet of the Servants of my Lord,

MICHAEL WIGMORE.

Ad Lectorem.

Quiſquis hæc legit, ubi pariter certus eſt, pergat mecum, ubi pariter hæſitat, quærat mecum, ubi errorem ſuum cognoſcit, redeat ad me, ubi meum, revocetur. Aug.

A DISSECTION OF THE BRAINE.

A Sermon Preached at LINCOLN-Assises.

ESAY 9. 15.

The Ancient and Honourable, He is the head.

RIght Honourable &c. If I be not mistaken in mine apprehension, I am here to be your ghostly Father. That before you give the Charge to the Country from our Soveraign Lord the King, I should give you your Charge from him that's King of Kings, and Lord of Lords; *And now we as Ambassadors for Christ, as though God did beseech you by us we pray you in Christs stead, that ye be reconciled unto God.* 2 Cor. 5. 20.

Yet so, that as the pretious ointment, which being powred upon the head, it may runne downe unto the beard, and so along to the skirts of the garment, we being all the members of that Body, whose Leggs and Thighes are of iron and Psal. 133. 2. Dan. 2. 33.

braſſe for patience and induſtry in labour and travaile, whoſe Sides of ſilver for ſincerity and loyalty, whoſe Head of gold for perfection and purity; within the circumference of whoſe preheminence are the Braines, the Councellours of Juſtice, and Judgement, which onely doe reflect upon this preſent occaſion, as *The Ancient and Honourable Hee is the Head.* But before we aſcend that ſtately Pharus, or doe diſcover thoſe inward Cells, we muſt firſt take a generall view of the Body, Then help on with thoſe Robes of gravity as they lie folded up in thoſe two pleats, the one of Age, and the other of Honour, and ſo lead you through thoſe cooler vaults and regions; And firſt of the firſt in the Body politick.

Diviſion.

First part. Of the Body politick.

After that God had made the whole world, in ſo many different and repugnant natures, Then like a curious and exquiſite workman, that's moſt admired in his leaſt peeces, and ſhewes his greateſt Art in the ſmalleſt bulk, he doth contract them into one little modell, and doth unite them all in man: In whoſe ſoule he hath ſeated his owne image in a Trinity of Faculties, and an Unity of Eſſence, which beautifies the Head with two greater lights, and a many other, to diſcerne of more Objects, then is the number of the ſtarres in the firmament; His bones lie covered over with their fleſh, as rocks lie hidden in the bowells of their earth, about his liver is a ſea of blood, diſperſed over all this little world, with a many flexible veines and rivers: Hee hath growth, and ſenſe, and underſtanding, The lives of Plants, of Beaſts, of Angels; And if we doe but look into his heart, there ſhall wee finde, as ſleeping in their dennes, the roaring Lion, and the ſubtill Fox, the ravening Wolfe, the Goat, the Swine, with all the Town-heard of the *beaſts of Epheſus*, which being rowſed, doe break forth in paſſion: As in the Creation the whole world was in man, ſo in the Redemption the whole world was one man: *Et omnis in Chriſto unus homo, Knit together by joynts and bands*, and like that multitude in the fourth of the *Acts*, *That had but one heart, and one ſoule.*

1 Cor. 15. 32.

Col. 2. 19.

Acts 4. 32.

Plato

Plato would have the Univerſe the World to be *Dei ſtatua*, the portrature of God, and Saint *Gregory* would have a Chriſtian Common-wealth, to be *Corpus unitum compage membrorum*; ſo to grow up into him in all things, which is the Head, even Chriſt.

Then, as it is in *the naturall body, if one part ſuffered, the reſt would grieve* with it, And if the leaſt finger were but out of joynt, the Eye would be ready to ſhed a teare, the Heart would ake, the Head be ſorrie, the Tongue to complaine, the Legs and Feet to runne for help: *Then would we beare one anothers burthens*, as every ſtone in a materiall building, *et portat, et portatur ab altero*; Then would each one keepe Court at home where every Senſe ſhould be an Agent, and every Faculty ſhould be an officer; *Patience* his *Councellour*, *Truth* his *Attourney*, *Peace* his *Solicitor*, *Senſus Communis* his *Common-pleas*, a *Tender-conſcience* his *Court of Chauncerie*, whoſe *Judge* ſhould be *Charity*, whoſe *Seale of Office*, the *Holy-Ghoſt* in the likeneſſe of a Dove. 1 Cor. 12. 26. Gal 6. 2.

This were to bring a Vine out of *Egypt*, to make her boughes like the goodly Cedars, and they that ſhould devoure it, ſhould root up that plant, who ſaith unto us, you are the branches; This were to flouriſh like the Tree in *Daniel*, the heighth whereof did reach unto the Heavens, And hee that ſhould but lop a limb from off it, ſhould heare a voyce crying unto him as *Æneas* once, *Polydorus ego*, when He pluckt a bough from the Myrtle tree, *I am Jeſus whom thou perſecuteſt, parce piæ ſcelerare manus.* Pſal. 8. 8 &c. Dan. 4. Act. 9. 5.

He that united the earth and the heavens, and all other creatures to make them one world; He that contracted all contrarieties, and did compoſe them all in one man; Hee that hath ſquared us as living ſtones to grow up into one holy Temple, The King of *Salem*, the King of Peace, would have us all as a Citie of Unity, as the boughes of one ſtock, as the branches of one Vine, as the members of one body, under one Head, which is Chriſt Jeſus.

But as it was with *Abraham* and *Lot affluxerunt divitiæ & diſcinditur concordia*, as Wealth encreaſed, Amity decreaſed, Diſeaſes of this body. *Chryſoſt.*

creaſed, and wee are here fallen all in peeces, as if wee had beene but cimented together, with ſome fuſile and melting matter, now diſſolved by the fire of Contention.

S. *Auguſtine* tells us of a brutiſh cuſtome in *Cæſaria* of *Mauritania*, that on certaine dayes of the yeare, the people gathered themſelves together, and (as if they had beene all enrag'd with madneſſe) Fathers, and Children, and neighbours with others, threw ſtones with ſuch violence, one againſt another, as that not a few were murthered with it: A fit reſemblance of this *Campus Martius* in theſe dog-dayes of ſtrife and contention; *When we ſhall finde five in one houſe, three againſt two, and two againſt three, the Father divided againſt the Sonne, and the Mother againſt the Daughter*, their hearts reaking with paſſion within them, as if they had ſuckt the Dragons in the Deſert; and like that vaſt and untamed Element *foaming out their owne ſhame.* Some come hither like the *Mermayd* and the *Dolphin*, who take their paſtime in troubled waters, and with *Abner* call fighting ſport, *let the young men ariſe and play before us:* Others, for as ſmall provocations as *Jonas* had to be angry with his God, onely a blaſt of winde, a ſhadow, like thoſe that runne to Chirurgions and Phyſicians, for every trifle, a Pimple or a Wart, whereas the Phyſician and the Lawyer ſhould bee for neceſſity, and not for wantonneſſe. *Envie* comes ſwelling hither like a Toad, waiting a time to diſgorge it ſelfe, and goes away again like the Waſp, which leaves his ſting, and his ſtrength behinde him; The *proud man* ſtriving with a ſtronger then himſelfe, as *Milo* rending an Oake in ſunder, is caught ſo faſt in the cleft by the fingers, that he becomes a prey to his Enemie; But loudeſt of all is the crie of *Oppreſſion*, who comes in like *Nero* in the Tragedy, *Fortuna noſtra cuncta permittit mihi*, And where the *Foxes* doth prove too ſcanty, hee'll inch it out with the *Lions* skinne, *to grind the faces* of the poore, *to devoure the widdowes* houſes, and that peradventure with as much equity, as he that layd claime to *Tullies* learning, becauſe he married his Executrix.

Luk. 12. 52. 53.

Iude 13.

2 Sam. 2. 14.

Ionah 4. 8.

1 Cor. 12.

Saint *Paul* would have ſuch Harmony betweene us, as

is amongſt the members of the body; and Saint *Auguſtine* would have every man to be as a ſeverall letter in the ſame ſentence, *Quilibet (inquit) in Civitate ſit una litera in Sermone*; Were this accord kept in humane Societie, Then each foule word would be a *Barbariſme*, and he that ſhould but wrong his neighbour, ſhould be as one that is ſick of a phrenſie, biting and wounding his owne fleſh; But here we finde ſuch diſcord and diſſention, ſuch ſcratching and tearing one of another, as if we would chooſe the *Bramble* for our King, to *put our truſt under his ſhadow*. Jud. 9. 15.

It was a cuſtome amongſt the *Perſians* (to make them feele the ſmart of *Anarchie*) that at the death of every Emperour their lawes did ſleep for five dayes, and every man in that *interſtitium* did what was good in his owne eyes; whether would the ſwinge of our paſſions fling us, were we not bounded with Authority, which limiteth our turbulent perturbations? (as God once ſpake unto the Sea) *hither unto ſhalt thou goe and no further*: But the rapacity of theſe Orbes are ſlacked by the courſe of the higher Sphæres, Nature never yet framed an heart, but where there was a braine to coole it; and *the Ancient and Honourable He is the Head*, which beckens mee unto my ſecond Cloſe, the *Torſe*, that wreath of *Or* and *Argent*, in thoſe Appellatives of *Age* and *Honour*. Job 38. 11.

It was an inviolable cuſtome with the Romans, never to give ſentence but ſitting, in token that Judgment ought to proceed from a ſtay'd and well-ſetled minde; And tis an obſervation in Philoſophie, That *nimius calor agitationem efficit, cognitio quietem & ſtabilitatem requirit*: The Braine that muſt diſperſe thoſe former fumes had need to be of a ſtrong conſtitution, *Et tunc mentis oculi vident perſpicatius, cum corporis oculi deſloreſcunt*: Greateſt Atchivements are not managed ſo much by ſtrength as they are by wiſedome; whence the *Sanhedrim* amongſt the Jewes was of the Elders of the people, as the *Senate* with the Romans had it's nomination *a Senio* from Old-age. Numb 11. 16.

The ſecond part: 1. Of the Ancient. 1. Their Gravity.

It's often found, that the luſtre of the minde looking forth through the countenance of Man, doth dart ſuch a terrour upon the Beholder, that the Heads-man let his ſword drop from his hand, when Hee beheld the face of *Marius*; And in the hotteſt commotions of the People, Even then when ſedition hath been ſtaring mad, the grave aſpect of ſome reverend Perſonage hath ſo becalmed, and allayed the furie, as that Madneſſe hath beene turned into ſhame

Tum pietate Gravem, ac meritis ſi forte virum quem
Conſpexere, ſilent. arrectiſque auribus adſtant,
Ille regit dictis animos & pectora mulcet.

If ſo, then well may the wrinkled brow become the ſeat of Command and Power, whoſe furrowes have beene ſowen with the ſeeds of Vertue — *Et Seges eſt ubi Troia fuit*; Whoſe deſpiſed Characters of Age doe beare the Eſcuchions, and fore-fronts of wiſedome, which onely waxeth young and freſh with yeares; And in whoſe viſage onely doth appeare a Transfiguration of Feare and Reverence, as *Moſes* after his Conference with God, the people were afraid to look upon him.

Exod 34 30.

2 Their Maturity.
Dan. 7 9.
Eccluſ. 25.6.

As Authority dazeleth with its ſplendour, being a Medall caſt in his mold, who beares the name of the *Ancient of Dayes*, ſo is *Experience the Crowne of Old men*, which ripens the underſtanding of the Aged, And makes them ſpeak as the Oracles of God; *No man when hee hath taſted Old wine deſireth new, for the Old is better*, and *Certiora ſunt judicia ſenum, qui diu res eaſdem cogitarunt, & ſurſum ac deorſum volutarunt.* The prerogative of Infancie, is Innocencie; of childhood, wantonneſſe; of manhood, valour; of old-age, diſcretion: Roſes that are freſh are more pleaſant in the flower, yet being dry give a ſweeter ſent. And it was *Antigonus* his judgement of *Pyrrhus, Magnum futurum ſi ſeneſceret*; The Spring indeed is lovely for it's hopes, But the Autumne onely is for fruit, which bringeth that maturity with it, as maketh wiſedome a skilfull

Luk. 5. 39.

Pilot;

Pilot; *The hoarie Head is a Crowne of glory, if it be found in the way of truth.* Prov. 16. 31.

And where ſhould wee ſeeke for Righteouſneſſe and Judgement, it not under theſe Winter colours? 'Tis true *that the gift blindeth the wiſe, and perverteth the words of the righteous*; But when our forces begin to languiſh, when our ſenſes wax dull and dimme, when the ruinous Cottage of our feeble fleſh is decayed, and threatneth a finall fall, then when like *Aaron* in the Campo of *Iſrael*, wee ſtand betweene the living and the dead; Then when *the Keepers of the houſe doe tremble, and the ſtrong men doe bow themſelves*; Then to lade our ſelves with *thick lay*; *Poteſt quicquam eſſe abſurdius, quàm quo minus vita reſtat, eo plus viatici quærere?* 3. Their ſincerity. Exod 23. 8. Eccles. 12. 3. Hab. 2. 6.

In the 13 of *Geneſis* at the ſecond verſe, where it is ſaid that *Abraham* was rich, the Hebrew gives it that he was heavie, which ſhewes that Riches are but a Burthen, and like thoſe Mathematicall ſhowers, which in the twy-light ſeeme to be gold, yet when the light comes prove lime and ſand: But *a wiſe mans eyes are in his head*; And *maledictus qui tranſfert terminos*, Curſed is the ſtate of that man, that removeth the Bounders of Nature; that when time hath filed from him the better part of his vitall powers, ſtill feeds himſelfe with the Hope of life, and puts the Day of his death farre from him. And thus much of my firſt Epethite; Thus much in honour of the Aged. Eccles. 2. 14.

Yet let not the rigid cenſure of any ſo eſteem of wiſdom and policie, as if thoſe gifts might not be ſhrowded under the ſhadowes of freſher colours: The *Romans* did admit of a *Senator*, at the Age of twenty and five, and of a *Conſull* at forty three, *Daniel* but young, yet judged the people, and *Ioſeph* a man of tender age, was made a Father to *Pharaoh* and his family, Secondly, Of the honorable.

——— *Tempora quippe*
virtutem non prima negant, non ultima donant.

When *Frederick* the third refuſed to give Audience to

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two young men Ambaſſadours from *Venice*, If (ſaid they) the State had knowne, that *Caeſar* had regarded of wiſedome by the gray head, and the long beard, they ſhould have ſent him a couple of Goats; *For Honourable Age is not that which ſtandeth in the length of time, nor that is meaſured by number of yeares, but wiſedome is the gray haire unto man, and an unſpotted life is Old age.* Wiſd. 4 8 9.

So that as the workman in the Buckler of *Minerva* wrought in his owne Name, with ſuch dexterity as that it could not be taken out, without the diſſolution of the whole frame, ſuch is *Prudence* to *Age* and *Honour*. What is a ſcarlet Robe without it, but like rich Hangings in a dark blinde roome, where there is neither light nor life to ſhew them? The ſhadowes of the faireſt Ornaments doe caſt as black as the mourning weed; And the diſgrace that attendeth baſeneſſe is the ſelfe-ſame in the Peere and the Peſant; but that (as the Ape) the higher hee climeth, by ſo much the more conſpicuous is his ſhame. The ſcandalous proceedings of men in Authority, which would have beene covered in a common crowd, are then made eminent and blazing, like the Comet that's gazed at by every eye, yet knowes not it ſelfe to be ſeene of any.

Honour is a ſigne to ſhew where Vertue dwelleth, and their minds are too narrow for a publick-weale, who think they are advanced for themſelves, where *He that is greateſt ſhould be leaſt, and He that is Chiefeſt as him that ſerveth.* And then where *Age*, *Maturity*, *Sincerity*, and *Honour*, is attended by *diſcretion*, where there is this Conjunction and Aſpect, *Jupiter* is Lord in that Aſcent; that Body's governed by a lucky Planet, where the *Ancient and Honourable Hee is the Head*; and ſo much for the ſecond ſtraine; ſo much of the Garland and outward Ornament.

Luk. 22. 26.

The third part, Of the Head or Braine.

I muſt now lead you about Mount *Cephalon*, there to behold the ſeats of Judgement; within whoſe Arches you ſhall finde the Braine foſtered by two mothers, like

Salomons

Salomons Harlots, *Dura Mater*, and *Pia Mater*, the one ſevere to puniſh and correct, the other tender with the Bowells of Compaſſion; As the ſcarlet Robe that's fac'd with white doth ſignifie *ruborem in ſontes & ſceleſtos, & candorem in innocentes*; And firſt of the firſt, the *Dura Mater*. 1 Kings 3.

As Diſeaſes are bred in the Body, ſo are Corruptions in the ſtate. Thoſe which at firſt were not diſcerned, or might have beene holpen with a gentle purge, being neglected, doe grow to that heighth, as not to be cured but by loſſe of blood, and then (as *Livie* ſpeakes of old *Rome*) *Nec vitia noſtra, nec remedia ferre poſſumus*: For the prevention of which Malady we muſt deale with tranſgreſſions as men doe with Serpents, Hee that findes a young Snake which never did hurt, yet kills it for the very Kind, *nor ſhall thine eye take pitty upon any to juſtifie the evill doer.* 1. *Dura Mater.* Deut. 19. 21.

The leaſt treſpaſſe in the law Leviticall, were it but a ſlip of Ignorance, yet was not purged without fire and blood, and in the Goſpell, where Mercie aboundeth, Hee that looks upon a woman, Hee that calleth thou Foole, not a word, not a look, that ſhall paſſe unpuniſhed; *Fruſtra moritur Nero, ſi Otho vivit*, In vaine it were to cut off the great Theeves, and to preſerve the little ones for breed. Levit. 4.

There's not the leaſt offence we can commit that can be leſſe then the point of a thorne; yet not the leaſt thorn in the Crowne of Chriſt, which did not coſt him a drop of blood, and as the ſmalleſt Coine, the Widowes Mite, is not without it's valuation, but may be multiplied into a Talent, ſo in the great and generall Aſſiſes (the prototype of Juſtice and Judgement) we muſt not *looke to come forth of priſon untill wee have payd the uttermoſt farthing*: upon good grounds then doth that one word *Noxa* ſignifie *et culpam et penam*, ſince ſinne and puniſhment muſt goe together. *Authority* the Prop of Government, *Majeſtas Imperii*, Math. 5. 26.

periì, ſalutis tutela, the ſtrength and fortreſſe of a Common-wealth muſt be maintained with *feare* and *ſeverity*, whereas *Facility* breeds *Impunity*, the Mother of *Preſumption* and *Contempt*, and then, as a multitude of ſmaller drops ſwells up a Flood to over-flow the Banks; ſo doth *Indulgence* and too much *lenitie* breed ſuch a generall Apoſteme in mens minds, that, being nouriſh'd by *Licentiouſneſſe*, It bounds to the heighth of all *Impiety*; Chriſt that was the *Prince of Peace*, choſe as well ſome to be *Sonnes of thunder*, as He had others for *Conſolation*, and ſometimes ſharply to reprove and correct, is as a favour done to many, which like a Thunder bolt that ſtrikes but one, yet fills with Horror the Hearts of All men.

Eſa 9.6. Mar. 3.17. Act. 4.36

The World is now in its decrepid age, and were it not ſupported by thoſe Crutches, the *Staffe of Beauty*, and the *Staffe of Bonds*, It would even ſink with its own Burthen. All the groſſe humors of former times are fallen downe into the leggs; And where the *Bonds of Love* and Duty faile, there muſt the *Staffe of Government* ſupply, yet ſo, that as *Valentinian* the Emperour, firſt being married to *Severa*, and after that, enamoured on *Iuſtina*, matcht with Her too, and kept them both at once; So muſt it be with *Severity* and *Iuſtice*; *Dura* muſt remember that ſh:'s *Mater*, and that her ſiſter *Pia* muſt dwell with her, as *Rachel* and *Lea* the wives of *Iacob*, as *Mary* and *Martha* under one roofe, as *Mercy* and *Truth* that met together, as *Righteouſneſſe* and *Peace* that kiſt each other; like *Abraham* going to Sacrifice his Sonne with the Sword of Juſtice in the one hand, and the fire of Charity in the other.

Zach. 11.10.

Pſal 85. 10.

2 Pia Mater. 1 King 19.12.

When God appeared to *Elias* in Mount *Horeb*, *Hee was not in the winde that did rend the Mountaines, nor in the Earthquake*, nor in the fire, but came unto him in a ſtill ſoft voyce; when He chaſtiſed *Adam* in Paradiſe, it was *in the Evening, in the coole of the Day*, and the *Sunne was but riſen upon the Earth*, when the Lord rained upon *Sodome* and *Gomorrha* Brimſton & Fire from the Lord out of Heaven:

Gen. 3.8.

Gen. 19.23.24.

for

for who ſhall be able to ſtand before him walking like a Giant in his full ſtrength?

Amongſt thoſe thirteen divine Attributes, *Exod.* 34.6. there was but one that named his *power*, but onely two that concern'd his *Iuſtice*, and All the reſt were of *Mercie and Goodneſſe*: As God ſpake *to Moſes in the Mount*, *Fac ad ſimilitudinem & exemplar*, So muſt it be the charge of thoſe that *beare his Image and Superſcription*, looke that thou doe after thy paterne. Hee that made the whole world in ſix dayes, tooke ſeaven dayes to deſtroy one Citie, and they that are his ſtamp and character, muſt not ſeek to be like unto him, either in the *Arme* of his power and ſtrength, or in the *Finger* of his Miracles & Wonders, or in the *Braines* of his infinite Wiſdome, but in his *Bowels* of Pittie and Compaſſion. Exod. 25.40. Ioſ. 6.

Exact and ſtrict were the Rabbins of the Jewes, in obſerving the properties of their Judges, as that they ſhould be free from all blemiſh of Body, that they ſhould be skild in the ſeventy languages, that they ſhould not be too farre ſtriken in yeares, that they ſhould be men of Wiſedome and Knowledge, amongſt others, they would not admit of an Eunuch, becauſe that ſuch men were commonly cruell, nor of any but ſuch as were Fathers of Children, which they thought to be a motive to Mercy.

Men in Authority ſhould be like the Planets *quò altiores eo ſedatiores*, and not like *Ariſtides* that was too juſt. *Phaeton* the ſonne of the Sunne, riding in the Chariot of his Father, is a Mythologie of all ſuch, as ſit in the Throne of him who ſaith, *Vengeance is mine, and I will repay it*, Rom 12.19. Chriſt, he is the *Sunne of Righteouſneſſe*, The *Chariots of the Lord* are twenty thouſand, and they that rule them are Gods on earth, called the Children of the moſt high, ſtiled with the title of the ſonnes of God; *And good luck have they with their honour*, according to their worſhip and renowne, to ride on becauſe of the word of Truth: but not to be too buſie with the ſpurre, rather to make uſe of the Mal. 4.2. Pſal. Pſal. 45.5.

the reines then of the Whip, not to turn to the right hand or the left, not to ſtray from the path of the juſt, and in their Progreſſe to keepe the Rode, not to miſtake *Placentia* for *Verona*.

Sylla that was ſurnamed *Fœlix*, thought himſelfe to be the more happy for the friendſhip that hee held with *Metellus* named *Pius*, ſo let it be their Crowne, their Glory; *to remember thoſe that are in Bonds*, with the Bowels of Pitty, Kindneſſe, Meekneſſe; To be as their Father in Heaven is, Mercifull; To look upon the wounded and afflicted, and to pitie the friendleſſe and oppreſſed; *Yet not to reſpect the perſon of the poore, nor yet to honour the perſon of the Mighty; But in righteouſneſſe ſhalt thou judge thy Neighbour.* And thus as *Papyrius* at the Gate of the Senate, I have ſet up the Image of *Mercy*, with another of *Iuſtice* ſtanding by it.

Heb. 13 3. Col 3 12

Levit. 19 15

Senſus Communis is the next that doth preſent it ſelfe unto your view, ſitting as a Judge in the Gates of the Citie, and taking the Appeales from all outward objects; yet (as being in the ſubſtance of the Braine) it is deprived of all ſenſe and feeling. *Nec unquam apprehendit objectum ſub ratione jucundi vel moleſti.* Which bids Authority to be the like; and as it was the manner of the *Thebans* to portrait their Princes blinde, and their Iudges aſſiſting without hands; So not to cenſure by an outward appearance, nor yet to be corrupted in their wayes.

3. Senſus communis.

Nerva was wont to ſay of himſelfe, *Se nihil fecisſe quò minus poſſit imperio depoſito privatus tuto vivere.* Princes Examples are ſpeaking lawes, bidding (as *Abimelech* ſomtimes) what yee ſee one doe, doe yee likewiſe.

Thoſe heretofore that ſate at Sterne, and rul'd the Rudder of the Common-wealth, had while they were in the ſeat of Iudgement, their ſolemne Habits to be furr'd with *Ermins*, which little Creature in the Hunting, finding the Mouth of it's Cave to bee bedirted, doth rather yeeld it ſelfe to be a prey, then to pollute it's skinne with filth

and

and mud; An Emblem calling unto them in thoſe words, *Mallem mori quàm fodari*, as *Adams* skinns he wore declared his fall.

Rewards and gifts are like an *Incubus*, which overlayes the judgement of the wiſe, whilſt Avarice (an envious *Philiſtim*) comes with his earth to choak up *Iſaaks* Well, and leaves us to the Springs of *Eſeck* and *Sitnah*, none but the waters of ſtrife and contention. This done, you ſhall have them (like *Æthiopians* that uſually doe paint their Angels black in favour of their owne complexion) to runne point-blank the Courſe of Equity, to damme up the paſſages of right and reaſon, and ſo betake them to new quirks and quæries, with thoſe *Aſtrologers* that make good their motions by finding out ſtrange *Notions* and *Intentions*, *Eccentricks*, *Epicicles*, and the like. Gen 26. 19, 20, 21.

The Lord our God is a God of Gods, a Great, Almighty, and a terrible, regarding neither Perſons nor Rewards, and thoſe that are *Minores Dij*, when they paſſe ſentence upon others, ought to be like *Mathematicians*, onely converſing in Abſtractions: Not to weare on them the Robes of Iuſtice as dead-mens Coffins are beſtrewed with flowers, not to be ſpeechleſſe in the poore mans cauſe, as if neceſſity ſhould have no law; not to be like the Idols of the Heathen, with eyes and eares that neither heare nor ſee; nor like the *Griffin* to floare their neſts with gold, and then to cenſure for the Mighty, as if in caſe *pro formâ pauperis*, *Bos in linguâ* (as it is in the Proverb:) their tongues were hung up to the roofe of their mouthes, and their ſoules poſſeſſed with a dumb devill: *Surdaſter erat Marcus Craſſus ſed illud pejus quod male audiebat*: And tis *the memoriall of the juſt that ſhall be bleſſed when the name of the wicked ſhall rot.* It is a Criticiſme amongſt the *Gramarians*, that *Falſus* in the paſſive, and not *Fallens*, doth ſignifie a double and deceitfull man, for that the miſchiefe of his owne lips doth at laſt fall upon his owne pate, and Deut 10. 7.

the reines then of the Whip, not to turn to the right hand or the left, not to ſtray from the path of the juſt, and in their Progreſſe to keepe the Rode, not to miſtake *Placentia* for *Verona*.

Sylla that was ſurnamed *Fœlix*, thought himſelfe to be the more happy for the friendſhip that hee held with *Metellus* named *Pius*., ſo let it be their Crowne, their Gloty; *to remember thoſe that are in Bonds*, with the Bowels of Pitty, Kindneſſe, Meekneſſe; To be as their Father in Heaven is, Mercifull; To look upon the wounded and afflicted, and to pittie the friendleſſe and oppreſſed; *Yet not to reſpect the perſon of the poore, nor yet to honour the perſon of the Mighty; But in righteouſneſſe ſhalt thou judge thy Neighbour.* And thus as *Papyrius* at the Gate of the Senate, I have ſet up the Image of *Mercy*, with another of *Iuſtice* ſtanding by it.

Heb. 13 3. Col 3 12

Levit. 19 15.

Senſus Communis is the next that doth preſent it ſelfe unto your view, ſitting as a Judge in the Gates of the Citie, and taking the Appeales from all outward objects; yet (as being in the ſubſtance of the Braine) it is deprived of all ſenſe and feeling. *Nec unquam apprehendit objectum ſub ratione jucundi vel moleſti.* Which bids Authority to be the like; and as it was the manner of the *Thebans* to portrait their Princes blinde, and their Iudges aſſiſting without hands; So not to cenſure by an outward appearance, nor yet to be corrupted in their wayes.

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whilſt hee ſaith with himſelfe. None ſees me; but God Hee ſtandeth in the Congregation of the Prince, and He will be a Iudge amongſt the Gods, who layes his eare unto their whiſperings in their moſt ſecret conſultations; Beſides, Suſpition like a well-drawn Picture ſeemes to look after them where ere they goe, and not a ſervant, if a Favorite, but's thought to be a Poſterne for a Bribe. Laſtly, they are deceived in their Hopes, with him who in his vaine opinion *Corpus putat eſſe quod umbra eſt*, and proſtitutes Deſire to a Dreame. When the Prophet in the ſixth of *Zacha.* ſaw the Viſion of the foure Emperies, He asked
Zach. 6. 5. of the Angell, *Qui ſunt iſti?* who told him, *Iſti ſunt quatuor venti*, To ſhew that all the Worlds pomp and glory is but a puffe, a blaſt, a breath. Corruption for a time may be concealed, and folded up in the large pleats of Honour; Great men may ſhine on high like glorious lights, as long as greatneſſe is obſerved with feare; Yet at the laſt, when Death ſhall blow them out, their farewell ſhall be naſtie, noyſome, loathſome, like an ill ſavouring and ſtinking
Act. 24. 26. ſnuffe, that gives offence to all that are about it. Let *Fœ-*
Act. 18. 17. *lix* hope that money ſhould be given, *Juſtus* will be a man that worſhips God, whoſe houſe was joyned to the Synagogue.

4. *Phantaſ.* Having thus brought you through the firſt Region, in the next roome doth *Phantaſie* ſit to judge each *Species*, where Imagination transformes them like unto *Ixions* cloud, and runs them through a thouſand ſeverall ſhapes, that ſo they might avoyd the embracements of Error; which doth inferre that ſaying in the Schooles, *Apprehenſio objecti ab intellectu ſemper eſt ſub ratione veri:* And yet
Eccluſ. 1. 1. *all wiſedome commeth from the Lord* (as *Pallas* was borne of the Brain of *Jupiter*) and as ſhee was clad in compleat Armour, ſo Hee that puts on the *whole Armour of God*,
Eph. 6. 11. Wiſd. 5. 18. Job 31. 20. muſt put on *Righteouſneſſe as a Breſt-plate, and true Iudgement inſtead of an Helmet:* ſo ſhall the *loynes of the naked bleſſe him*, the Tongues of the Poore be trumpets of his praiſe,

praiſe, and the Hearts of All men Honour him.

When the King of *Mexico* comes firſt to the Crowne, He taketh with it a ſolemne Oath, *Iudicium ſe adminiſtraturum, effecturum ut Sol curſum teneat, Nubes pluant, rivi currant, terra producat fructus, &c.* Meaning that *Iuſtice* Pſal 45. 14 15. like the Kings daughter, attended by thoſe Virgins that be her followers, is never ſeene alone without her traine, *Bleſſings* in the Citie, and Bleſſings in the field, Bleſſings Deut. 27. in the fruits, and Bleſſings in the flocks, Bleſſings within dores, and Bleſſings without; all theſe Bleſſings ſhall overtake her, when like an exquiſite and cunning Organiſt ſhe toucheth truly, and according unto Art, when the Spirit of God ſhall be the blaſt that giveth Breath unto the Inſtrument,

——— *Iuſtitia ſoror*
Incorrupta fides nudaque veritas,

And every one ſhould be unto a Iudge as *Tacitus* ſpeaks of *Tiberius* and *Claudius*, *Nec Beneficio, nec injuria cogniti*, Whence *Cleon*, being made a publike Magiſtrate, and having aſſembled his acquaintance, diſclaimed in the preſence of them all, all former intereſt, all future friendſhip, and bid's adieu to all inward Amity as moſt incompatible with his charge; For Hee puts off the perſon of a friend that undergoes that other of a Iudge. And if it be ſo in the Tents of *Meſech*, what muſt be done in the Dwellings of *Iacob*. *Lucian* obſerves it in Stage-players, that if a man miſact a Servants part, it is a ſlip not worth the talking of; But if in *Iupiter* or *Hercules*, the fault is foule and doth diſgrace the *Scene*. How much more then is his reproach and ſhame, that doth miſact, not an earthly Prince, but Him that is the King of Heaven and Earth, *For the Iudgement is Gods*, ſaith *Moſes* his ſervant, *Deut.* 1.17.

And though hee be neere unto Malefactors, about their Pſal. 139. 2. pathes, and about their beds, and underſtanderh the thoughts of their hearts, yet in the Crie of *Sodom* and

Gomorrha (to leave us an Example of his Iuſtice) *I will goe down* (ſaith he) *and ſee whether it be altogether ſo or no;* Gen. 18 21.
Then blame not before thou haſt examined, underſtand firſt and then rebuke. Eccluſ. 11. 7.

Qui ſtatuit aliquid parte inaudita altera,
Æquum licet ſtatuerit, haud æquus fuit.

In the Solemnities of former times, *Linguas ultimam ſacrificiorum partem in ſacros ignes conjiciebant*, the Tongue was the laſt that made up the Sacrifice; Be yee likewiſe *ſwift to heare, ſlow to ſpeake, ſlow to wrath.* Iam. 1. 19.

It is a conceit that's grounded upon reaſon, That if God ſhould aſſume a viſible ſhape, hee would take *Light* to be his Body, and *Truth* ſhould be in ſtead of his Soule. *Et dominus* (as ſaith *Tertull.*) *Non ſe conſuetudinem, ſed veritatem cognominavit*; Hee then that *beares the Image of the Earthy, muſt alſo beare the Image of the Heavenly:* 1 Cor. 15. 49.
And *give thou ſentence with them O God, ſend out thy light, and thy Truth to lead them.* Pſal. 43. 3.

5. The five ſenſes.

Now as *Joachim* the high Prieſt charged the Inhabitants of *Bethulia* to gard the paſſages of the Mountaines: ſo for the ſafegard of this Citadell, wee muſt fortifie the *Cinque-Ports* of the ſenſes, for there lyes the way to the ſeat of Iudgement.

1. The Sight

Firſt, for *the Sight*, the *Opticks* doe require, *ut medium ſit rectè diſpoſitum & ut Organon ſit benè ordinatum.* If the glaſſe in the ſpectacles be painted yellow, each object will appeare in the ſame colour; and if the Eye be ſick of the laundiſe, it infects all that look upon it; Counſell, Iurie, Witneſſes, Officers, Corruption, like a Plague, will taint them all, and ſearch like oyle into every joynt, till poyſon cramp the powers of the Soule, till Reaſon plead without Law or Equity, till Conſcience be charm'd into a deadly ſleepe, and till Religion connive it ſelfe ſtark blind, like the people *Arimaſpi* in *Sythia*, that wink, and wink, ſo long with one eye, untill at laſt they have winkt it out, and then *no mervaile, when their Eye is evill, if* Math. 6. 23.

their

their whole Body be full of Darkneſſe.

For the *Hearing*, it is obſerved by Saint *Origen*, that the right eare, in the cleanſing of the Leper, was the firſt that was touched with the blood of the Sacrifice, as a meanes to purifie the reſt of his actions, *Auris prima mortis Ianua, prima aperiatur & vitæ*, And Nature (after the faſhion of the head) hath likewiſe planted two eares in the Heart, that whatſoever enters at the one, might alſo be received by the other, *Then hee that hath eares to heare let him heare.* 2. The Hearing. Levit. 14. 14. Math. 13. 9.

For the *ſmelling*, *ſuavis odor lucri*, Yet as *Plinie* of the herbe *Ariana*, though it be of an excellent ſent, it hath in every leafe a little Serpent, whoſe ſting brings preſent Death to all that touch it. Hee that plucketh up the bounders of the Law, *Hee that breaketh an Hedge a Serpent ſhall bite him.* 3. The Smelling. Eccleſ. 10. 8.

The Heart is ſeated in the *Centre* of the Breſt, with a curious net of Nerves and Veines, ſpred from thence over all the Body; And as the *Spider* in the middeſt of her web, feeling the leaſt *touch* that ſhakes her work: So ſhould the Soule ſhrink, and retire, at the leaſt *taſt*, and *touch* of ſinne, *Abſtaine from all appearance of evill.* 4 5. Of Touching and Taſting. 1 Theſ. 5. 22.

I have done with the *ſenſes externall*, and *internall*, there now remaines no more to be ſeene, but onely the *retentive* ſtrength of the *Memory*, which lies in the hindermoſt Region of the Braine, and in the laſt part of my diſcourſe.

Memoria eſt Ærarium animæ, It is the *Storehouſe* and *Chequer* of the ſoule: And albeit *Humility* and *Charity*, with the Aſpect of ſuch a light appearing at this time, in this Meridian, tells me that is but needleſſe labour, *Yet let not my Lords be angry*, If with the poore Widow in the Goſpell I caſt my mites into the Treaſurie. 6. Memoria. Gen. 18.

To *remember* you in the words of *Salomon*, that *the eyes of the Lord are in every place to behold the evill and the good*; could we take Darkneſſe for a Maſk, and the Night for a Prov. 15. 3.

covering to our ſecrets; could wee clime up into the top of Carmel, or dive into the bottome of the Sea, could we digg downe into the neithermoſt Hell, and hide our actions in the aſhes of Tophet, yet all our thoughts, our words, our wayes, our reines, our bones, our mothers wombs, All things are naked in his ſight; then think (with trembling) what a madneſſe it is, to ſhunne the ſight of a ſilly man, and not to feare the preſence of the Lord, *Et quis fur auderet furari, ſi ſciret à Judice ſe videri.*

Pſal 82.7. Dan. 2. To *remember* you that you ſhall die like men, That *the golden head hath a foot of clay*, That the faire colours of pomp and power, ſhall in a ſhort time ſtarve and vaniſh.

To *remember* you of that unconſolable Night, in the which you ſhall lie ſtrugling with Death, not able to remove a little fleame that's ready to choak up your vitall ſpirits; when all your ſenſes ſhall be agaſt, your phantaſie affrighted, your thoughts amazed, and your ſelves ſlighted by your Deareſt Friends, in ſtrongeſt conſultation for the ſpoile, when you moſt need their help & comfort.

Wiſd. 6.6. To *remember* you that *mighty men ſhall likewiſe be mightily tormented*, gored with the ſting of a wounded conſcience, and call'd to account for every Soule that hath been murthered, perjured, poyſoned with miſinterpretation of the Law.

Rev. 20.11.12. To *remember* you of *that great white Throne*, from whoſe preſence the Heavens and the Earth did ſeeke and could not find a place to hide them.

To *remember* you of that *gaſtly Dragon*, and that *huge gulph* of Fire and Brimſtone, of that full flood of the wrath of the Lord, A fire which as nothing doth feed it: ſo it conſumeth nothing that it burneth. A place affording nothing but Horror, Tormenting Devils, burning Soules, Roring and lamenting with woe, and alas, weeping, and howling, an gnaſhing of teeth.

And now in the Name of him that is able to teach the ſtrongeſt by the meaneſt, & ſend wiſe *Salomon* to Schoole

to

the *Raven*, that I may conclude in the words of Saint *Paul, I charge you before God and our Lord Jeſus Chriſt, and before all his Elected Angels, That yee obſerve and doe theſe things without preferring one before another, and doing nothing by partiality.* 1 Tim. 5. 21.

That ſo unto him who can keepe you from falling, to preſent you faultleſſe before his preſence, All Glory, and Majeſtie, Dominion, and Power, be given both now and for evermore, Jude 24. 26.

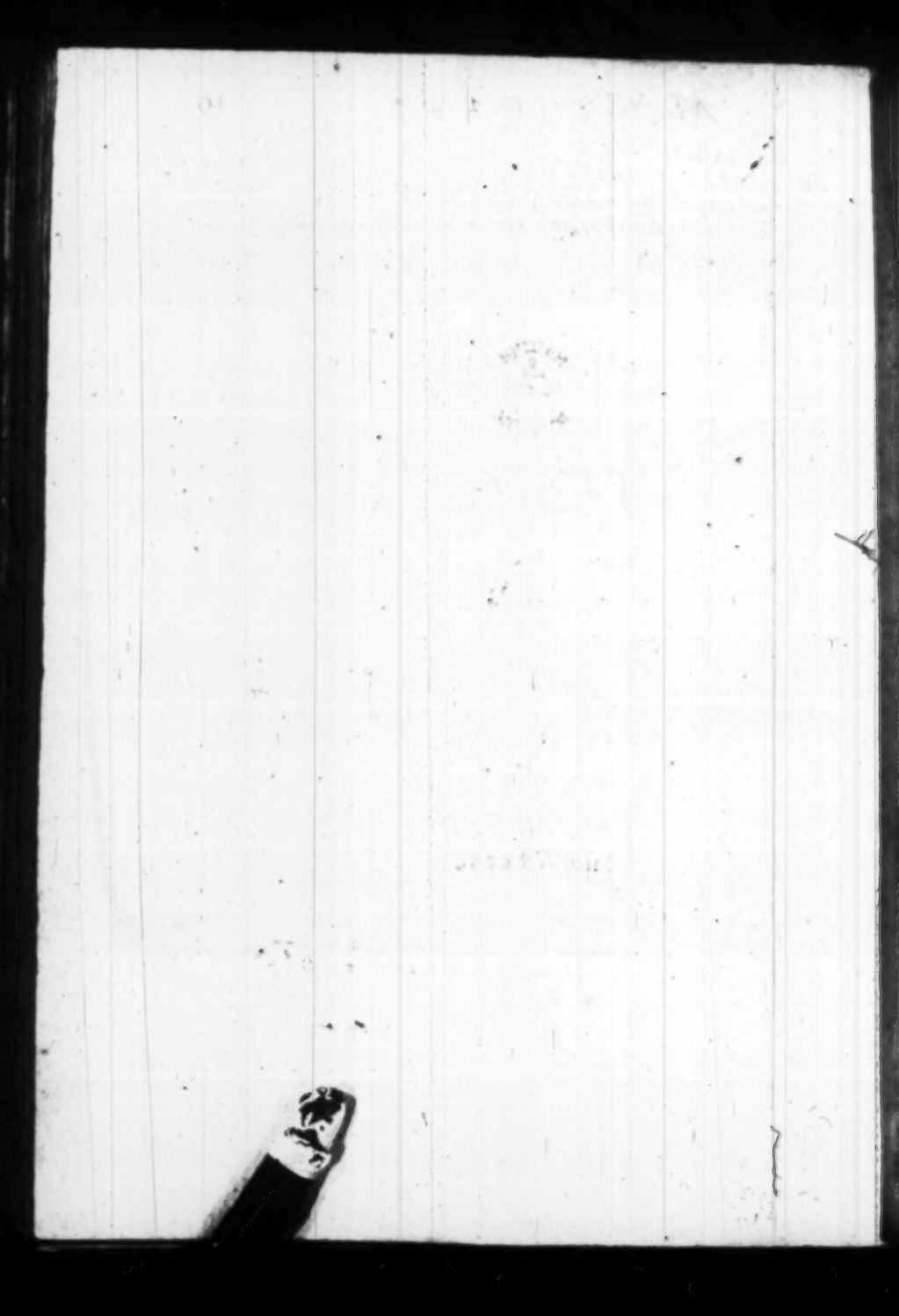
AMEN.

FINIS.

May 29. 1641.

Imprimatur

THO. WYKES.



THE

IMPEACHMENT AND ARTICLES OF COMPLAINT AGAINST FATHER PHILIPS

The Queenes Confessor.

Lately committed to the Tower, by the Honourable and high Court of Parliament *Nov.* 2. 1641.

AS ALSO,

The committing of three of the Queenes Servants, that came to visit him; who deny to take the Oath of Supremacie, and the *Protestation.*

With the *Plot* about the Tower, supposed to Rescue him out, or some such Evill Designe.

With the Popes *Breve* sent to Father *Philips*, with presents brought to the Queens Court, with the Popes picture in Gold.

As also, his sending away of above 10000 pounds, which was partly gathered with a pretence to assist the King against the Scots.

London Printed for A. I. 1641.

FPTQC

THE JNPEACHMENT AND ARTICLES OF

Complaint, against Father *Philips*, the Queenes Confessor, lately committed to the Tower, by the Honourable, and High Court of Parliament.

I.

That the said Father Philips hath bin observed to be a great cause, both in himselfe, and his Adherents of a great part of the unquietnesse of this State.

II.

Hee with Parsons, and others their Assistants were the onely cause, that the Pope was stirred up to send Breves, to these Kingdomes of England, and Scotland, to hinder the Oath of Allegeance, and lawfull Obedience of the Subjects to our gratious King, that so they may still fish in troubled waters.

III.

Of the damnable Doctrine, which he and other Jesuits have taught, to destroy and depose Kings, hath bin

the cauſe of the ciuill warres, like to befall theſe Kingdomes, if God in his mercy did not preuent it.

IV.

They haue bin the cauſe of the Monopolyes proiected in this Kingdome, eſpecially concerning Sope, the Forreſt of Deane, and marking of Butter Caskes, where all the parties were partners, and confederates with them, as Sir Basill Brooke, Sir John Winter, and a brother in Law of the ſaid Sir John, that liued in Worceſter-ſhire, and Mr. Ployden, whoſe Seruant named Baldwin, hath bin ſæne to deliuer to Captaine Reade, a ſubſtitute of the Jeſuits, an hundred pounds at a time to one Jeſuit that liued in his houſe.

V.

Father Philips hath bin a great Actor with the Superior of the Capuchins, who is a moſt turbulent Spirit, and was ſent hither by Cardinall Richlieu of France, to be a ſpy at this Court, for the French faction: and hath therefore laboured by all meanes to breed diſſenſions; for the French ayme at nothing more then to make a Schiſme betwixt the Engliſh & the Scots, that this State might ſo be weakned, and made unable to withſtand them: that ſo they might haue an opportunity to conquer theſe Kingdomes: theſe unquiet ſpirits having acceſſe to her Majeſty, may importune things not fit for the State.

VI.

The ſaid Philips hath bin guided by a gray Fryer, who by degrees hath intruded himſelfe to be a Clark of her Majeſtyes Chappell, and Chaplaine extraordinary, in time of Progreſſe, who when he is out of London, goeth by the name of Sir Wilſon, but his true name is William Tompſon, Dr. of Diuinity, as ſome Jeſuits haue affirmed; but a moſt furious ſpirit, and unquiet: and therefore by a nick-name, is by ſome called

Cace-

Cacafugo: that is, as much as if in English you should say, Shit-fire: by whom Father Philips hath been so led, that he hath beene very officient to perform whatsoever he would have done: these two have ruled all the businesse concerning the two Kingdomes on the Papists parts, and for the most part of Rome also.

VII.

The said Father Philips hath placed many unfit persons about her Majesty. Sir Iohn Winter to bee her Maiesties Secretary; Seignior Gorgeos Conne) late agent of the Pope, his brother, was by his means, admitted to be servant extraordinary to the Queene; a man altogether unfit for that place; a most scandalous person having three wives all now alive.

VIII.

Sundry persons by the said Father Philips have beene admitted to be the Queenes servants extraordinary, by some supposed office or other: as Master Labourne: George Gage (brother to Colonell Gage) hath both Oratoriant Priests, the one of the French faction very seditious, the other of the Spanish, whose brother is now left resident at ROME for them by his Master. Master William Hambelton late agent at ROME. Penrik is sworne servant extraordinary to her Majesty, who is a sworne Spaniard, and intelligencer for ROME, in respect his brother is agent here by Father Philips; these and many others who are factious and turbulent spirits have by Father Philips his meanes received protection from the Queenes Majesty.

IX.

The said Philips hath beene much ruled by Sir Toby Mathewes. Sir Iohn Winter and Master Walter Mountague.

X.

X.

He was very forward with his Complices; for the breaking of the Ice to begin the Treaty here for the Popes honours sake; and when sir Robert Douglas, and Seignior Georgio were nominated, whom he thought most fit. Cardinall Richlieu was thought fittest to be the man, who should direct him to begin the Correspondency betwixt the Pope, and the Queene; & therefore he was sent to France with many Letters, & from thence he was dispatched for Rome, by the Cardinall: where he was received with great respect, and after a Viaticke, hee was dispatched againe for England, with some few small Gifts, Pictures, Crosses, Agnus Deis, and such like Popish stuffe to Father Philips, and other of that Function.

XI.

The said Father Philips was the chiefe Agent in Correspondency with, and bringing in of Seignior Georgio Parsons the Oratorian priest, by whose direction, this Priest being at Paris, left wearing of Priests Clothes, and went in the habit of a Gentleman: and because he had a shaven Crowne, therefore he wore a Perriwig, & Father Philips directed all those that sent to him, to write to him, as to an Italian Gentleman, desirous to see these Kingdoms, and by Father Philips his direction, he afterwards came hither: who did here continue for the space of two yeares, practising great & dangerous Innovations from place to place. And then having dispatched his busines, returned to Rome, with great presents from the Catholicks of the greater sort.

XII.

Whereas it hath pleased God, to bleſſe us with a hopefull Prince, to the Comfort of our King and Kingdome: yet the said Father Philips hath attempted to traduce his tender yeares to Popery. But God hath prevented him of his purpose: and let us pray to God

to preſerve that royall Race from Popery, the whole Land from all Innovation: that our gracious King may rule gloriouſly, and the whole Land live in peace, to the honour of God, and comfort of us all, Amen.

AT the firſt comming of Father *Philips* to the Tower, there were divers Ieſuits, and many of the *Popiſh faction* that came to viſit him; but it hath pleaſed the *Honourable Aſſembly* in *Parliament* (ſince) to reclaime them. And amongſt the reſt, that came to him: there are committed three of the Queenes Servants, who refuſe to take the Oath.

VIZ.

The *Clarke of the Queenes Cloſet.*
The *Queenes Cup-bearer.*
And Her Majeſties Apothecary.

MVSEVM BRITANNICVM

Alſo, ſince Father *Philips* was committed to the Tower, there have to the number of about an hundred luſty ſtout fellowes taken up lodgings about the Tower; to what intents, God knowes: but becauſe they give no better ſatisfaction to the *Honourable Houſe* of *Parliament*: it hath pleaſed them to command them to cuſtody, where they remaine about the tower; part at the Ship, and the reſt at other places about the Tower, untill it pleaſe the honourable Aſſembly further to examine the matter.

A perfect Coppy of the Popes *Breve*, sent from *Rome* to *Father Philips*, by *Seigneor Georgeo*.

To the Clergy, Seculer, and Reguler, and Lay-Catholicks of the three Kingdomes of England, Scotland, and Ireland.

HIs Holineſſe being very ſory for ſuch jarres, and diviſious, between the Seculer, and the Clergy, to the great prejudice of the Catholike Church, and for that reſpect, having a Farherly care of ſoules in thoſe Kingdomes of England, Scotland, and Ireland: he hath ſent expreſſing the Reverend Fathers Georgio Parſona, one of his Family, to compoſe and reconcile them, if he can.

THis Seignior Georgio, after he had gained Audience of the King to the Queene, he preſents Meddals, & Reliques of Saints, and ſome pieces of gold and ſilver, with the Popes picture ſtamped on them. Then at laſt aſpiring to a Cardinals hat, he laden with great ſtore of Jewels and Gold, mounting to above 10000. pounds, returned to Rome: which Jewels and Gold he got, partly of the money which Recuſants ſent for the King, to aſſiſt him in the Northerne Expedition, and partly given him by Papiſt Ladies, and Gentiewomen.

THis Siegneor Georgeo was made Patriarch of Jeruſalem, whoſe pride was ſo puft up when Sir *William Hambleton* was ſent from Father Philips to that Court: whoſe carriage was like to Siegneor Georgeo here carrying clothed in mans apparel through England, Scotland, France, and Italy, his ſweet-heart Eugenius Bonny, a daughter of the young man of his Majeſties Wine-Cellar.

FINIS.